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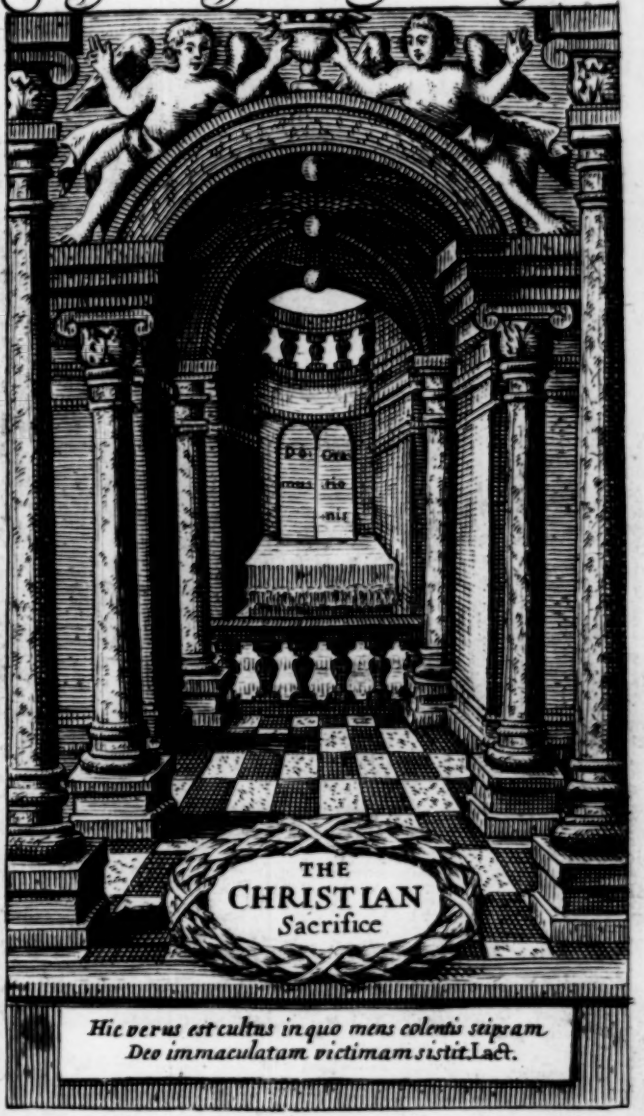
Transfer ad magnum Sacrificium male peritura.



Hic verus est cultus in quo mens colentis seipsam Deo immaculatam victimam sistit. Lact.

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THE

Christian Sacrifice.

A TREATISE

SHEWING

The Necessity, End and Manner of Receiving the Holy

COMMUNION:

TOGETHER

With Suitable *Prayers* and *Meditations* for every Month in the Year; and the Principal Festivals in Memory of our Blessed SAVIOUR.

In Four PARTS.

By *Simon Patrick*, D.D. Chaplain in ordinary to his Majesty.

The Third Edition, Corrected.

LONDON,
Printed for *R. Royston*, Bookseller to His most Sacred Majesty, at the Angel in *Amen-corner*. MDCLXXV.

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TO THE READER.

THE reasons that moved me to write this Book, together with its design, I have declared in the beginning of it: and given Directions also, in their proper places, how to use it. I have little therefore here to advise the Reader of, but that I am much indebted for what I have writ, in the Second Part, about the Nature and End of this holy Sacrament, to a Treatise called *MENSA MYSTICA*: unto which I refer those that desire a larger discourse on that subject. It is possible that I may not only have followed the sence, but used also some of the expressions, which you find there. But if I have, it is more than I know: for I have not read it of many years; nor had either that or any other Book on this Argument by me, when I composed these Meditations. And to say the truth, since I comprehended, as I thought, what belonged to this matter; I was not willing to look into any: meerly

lest they should hinder the free conceptions of my own mind; and their very words should cleave too much to my Imagination.

I hope the Reader will think fit to bring the like free and unprejudiced mind to the perusal of what I have writ; especially an heart seriously desirous to have holy Devotion wrought in it to our Creator and Redeemer: and then neither of our pains, I presume, will prove unprofitable. But I do not mean by Devotion, only some transient thoughts and passions arising at certain seasons: when we more solemnly address our selves to God our Saviour: But a setled love to him, disposing us to present him alway with an heart humble, pure, just and charitable; which is the oblation that all our other Sacrifices are to prepare for him, and the greatest honour that we are capable to do him.

For herein we express the high esteem we have of him, that we study above all things to become like him. We shew indeed that we think there is none better than he, when we prefer his Wisdom, Goodness, Holiness, and Truth, before all the pleasures that Riches and Honours can raise us unto: Nay, when

when we chuse; with the loss of whatsoever is precious to us in this World, to conform our selves to his blessed Nature and Will.

This is truly and substantially to glorifie him before men; to magnifie his Name, and to exalt his praise. This proclaims him to be the most excellent being; and that it is the supreme happiness and dignity of humane Nature to be one of his Friends. But all the Praises and Doxologies we can bestow upon him, without this, are no better than Flatteries. They are but good words and Religious complements, which we revoke and unsay again, when we cross his Commands.

If we would make God, therefore, an acceptable Sacrifice, there is nothing, saith *Minutius*, like to *a good Mind, a pure Intention, and a sincere Conscience.*

He who highly esteems and reverences innocence, supplicates the Lord: He that hath Justice in great veneration, sacrifices to God: He that abstains from fraud, atones Heaven and makes it propitious to him: and he that rescues a man out of danger, kills the fattest Sacrifice. These are our Sacrifices: these are the Holy things of God. Thus among us he is most Religious, who is most just. In Octavio.

Would you know. ſaith *Origen*, who it is now that offers to God the *Sacrifice of Salvation* and *the Sacrifice of Praiſe? Truly none but he that in all his actions makes God be praiſed: and by whom thoſe words of our Lord are fulfilled,* LET THEM SEE YOUR GOOD WORKS, AND GLORIFIE YOUR FATHER WHICH IS IN HEAVEN. *This is the man, I ſay again: who offers the Sacrifice of praiſe; for whoſe actions, for whoſe doctrine, word, manners and diſcipline, God is praiſed and bleſſed.* With which agree thoſe famous words of the Son of *Syrach*, Ecclus 35. 1, 2. *He that keepeth the Law, bringeth Offerings enow: he that taketh heed to the Commandment, offereth a peace-offering. He that requiteth a good turn, offereth fine flour: and he that giveth Almes, ſacrificeth praiſe.*

Hom. 5. in Levit.

It is ſenſleſs to think that the Lord of Heaven and Earth ſhould be pleaſed with any thing, but the very beſt we have to give him. And what is that but our ſelves, *a living Sacrifice*, as the Apoſtle ſpeaks (*Rom.* 12. 1.) *holy*, *acceptable to God:* becauſe it is properly a continual oblation, and remains ſtill to be offered in more and more actions of a God-like life?

And

And for this end Christ instituted this Commemoration of the Sacrifice, which he made of himself to God; that we might be moved thereby to offer up our selves freely and chearfully, as he did, to do and suffer what our heavenly Father pleases. For it is rank hypocrisie to commend and praise his obedience to the death, whilst we live in open opposition to Gods commands, and will forgo our own desires in nothing for his sake. The Scribes and Pharisees were of this Religion, who did their own wills, and admired *Abraham*, *Moses*, and the Prophets, who were altogether governed by the will of God. They magnified those virtues in their Ancestors; which they themselves not only wanted, but perfectly hated. They applauded their noble and generous actions, which they abhorred to imitate: and delighted to tell long stories of that faith and patience, which in themselves they would have held ridiculous. They had a Catalogue, at their fingers ends, of all the hardships they endured, and made themselves believe they loved those Worthies with all their heart, for leaving their own Country, refusing of great dignities, and abandoning many of the pleasures of this life: whilst they remained wretchedly covetous, and were full of am-

bitious and aſpiring thoughts; being lovers of wealth, honours and pleaſure, more than lovers of God. Such is the devotion of thoſe now who extol our Saviour, and ſpeak great things in his praiſe: but do not think fit to tread in his ſteps, by making themſelves an hearty intire oblation to God, and living in abſolute ſubjection to all his Commands.

This is the beſt way to *ſhew forth the Lords death*, and to make the moſt acceptable Commemoration of this Sacrifice. It is the pureſt, the moſt ſincere and honeſt expreſſion of our love to him and his ſervice; to which we ſhould always ſtir up our ſelves, when we remember Jeſus.

And that is the ſcope of this Treatiſe, to excite thoſe that read it to worſhip the Lord with holy Worſhip; that is, ſaith one of the Ancients, *by purged thoughts and reaſonings, right and true opinions; compoſed paſſions and quiet affections; and by likeneſs to God in vertue to the vtmoſt of our power.* They are the words of *Euſebius**: Who was very well aware that God is to be worſhipped not only with external actions, but eſpecially with our minds. becauſe

* L. 3. *Præpar. Evang. cap.* 13.

Becauſe he is the inſpector of our Mind and Heart, as *David* tells his Son *Solomon*, 1 *Chron.* 28. 9. Where he gives this reaſon why he ſhould *ſerve God with a perfect heart and with a willing mind*, becauſe *he ſearches all hearts and underſtands all the imaginations of the thoughts.* A thing which all men ought to think of frequently, but eſpecially Kings and Princes. For *the moſt excellent being* (as *Grotius* there obſerves out of *Diogenes* the Stoick) *ought to be honoured with that which is moſt excellent; and the Governour of the world with that which governs and rules in us. David* alſo adds another reaſon, I obſerve, in that place to inforce the forenamed exhortation; becauſe God is not tyed to any man, but only upon the condition of his hearty obedience and affectionate Service. *If thou ſeek him*, ſayes he, *He will be found of thee; but if thou forſake him, he will caſt thee off for ever.*

I ſhall add to this, only the words of *Lactantius*, *There are two things that ought to be offered to God; a Gift and a Sacrifice: the Gift for ever, the Sacrifice for a time; and both the one and the other is incorporeal. The Gift is integrity of mind; the Sacrifice is praiſe and Hymns. Therefore the moſt excellent manner of worſhipping God, is praiſe directed to*

him, out of the mouth of a just man‖. The Eucharist consists of both, as you will find in this Book. The help of which if the Reader will be pleased to use, till he hath made himself such a thankful oblation to God; he will not want a reason why I call it, *The Christian Sacrifice*: nor fail to grow in wisdom and spiritual understanding. For as the Son of *Syrach* saith, *The love of the Lord passeth all things for illumination: he that holdeth it, whereto shall he be likened?* He will delight to be repeating this oblation of himself, and of his Praises and Thanksgivings to God our Saviour, with higher devotion of Spirit, and greater Purity of heart and life. He will not stand in need of many exhortations to do this, or the rest of his christian duty: for the love of God will be instead of all reasons and motives to make him good. He will think continually how much he is bound to his infinite Goodness; that he would take care by this familiar representation of the unparallel'd love of Christ in dying for us so freely, to continue and quicken in Christian Souls a most ready and chearful disposition to obey him in all things.

‖ L. 6. *Instit. Div. cap.* 25.

Ecclus 25. 11.

And

And there is no doubt but it proceeds from a great decay of their love to our Saviour, that his Family (who are called by his Name) remember him so seldom in this manner. And the decay of their love is certainly the cause of that impiety which hath overspread the Christian world: as this impiety again makes them still more negligent, and unwilling to commemorate Christs love; which would be but a reproach to their ungodly life. It was truly observed by *Petrus Blesensis*, about 500 years ago: *that in the first Church, as many as were present in the Christian assemblies every day, communicated in the Eucharist. But after the number of the faithful was increased, and they could not all so conveniently come to it daily; it was ordained that at least every Lords day they should communicate. But when the tares, growing up very high, began to overtop and hide the wheat, and when the charity of many waxed cold and iniquity abounded, so that few were found fit to receive the Cup of Salvation; it was decreed that at least upon the three Solemn Feasts in the year, Easter, Pentecost, and the Nativity, they should all dispose themselves for it. But now, because the days are evil, and almost all are gone aside and become unprofitable (I dare not say by the precept of the Church,*

yet

but yet by its silent permission) the custom is introduced of assembling once a year in the church, to communicate; which is not lawful for any man to omit. If he had lived now in our days he would have found the state of affairs grown much worse among us; and complained that some in many years never partake with our Saviour at all. The reason certainly is, because their Love to him is not only grown very cold, but quite frozen. It is not only weak and languishing, but like to dye; which must needs increase iniquity and make the days exceeding evil. It is the duty therefore of every good man to endeavour to amend them, and to restore the ancient warmth of love and zealous affection to our Saviour; by perswading christian people to frequent and serious reflection upon the greatness of his Love, and to Solemn commemoration of it, in such manner as he hath appointed.

Let me beseech therefore all those, who are not in condition yet to be moved by Love; that they would consider and weigh so long the danger of this neglect wherein they live, till it make them afraid. *Aben Ezra* a learned interpreter of the Scriptures among the Jews, writing of the *Cereth*, or cutting off (i. e. Suddain death by the hand of

of God, or the loſs of their children and extirpation of their family, not to mention other opinions of the meaning of it) which is threatned to divers offenders againſt the Law; hath left us this memorable obſervation. That whereas God hath prohibited *three and twenty* things under the penalty of being cut of from their people, if they did commit them; there are but *two* things that he hath commanded in the whole ſcripture, for the neglect of which a man becomes obnoxious to this extermination. They are *Circumciſion*; and the right obſervation of the *Paſſeover*, when they eat the *typical Lamb*, as *Petrus Bleſenſis* calls it, in the place above mentioned. Which may very well be for this reaſon, that God might ſhow what place and eſteem he would have theſe Ceremonies hold among his people; ſo that none who called himſelf his, ſhould dare to neglect them, but they ſhould rather be obſerved by all with the greateſt care and diligence. And hence comes that ſaying of their wiſe men; *He who contemns the feaſts, or the ſacred Conventions (of which the paſſeover was the chief) and he who makes void the Covenant of Abraham our father (which was Circumciſion) there is no portion for him in the world to come.* Which ſhould be ſtudiouſly noted by thoſe chriſtians who neglect or deſpiſe

things

things ſacred, whether the holy Aſſemblies, or the holy Sacrament: as *P. Fagius* (upon *Exod.* 12. 15.) well applyes this obſervation. For if God would heretofore have thoſe Ceremonies which were but ſhadows, continue in ſuch high eſteem and be ſo regarded among the Iſraelites; how carefully and how reverently would he have us attend upon thoſe holy Myſteries which he hath inſtituted by his well beloved Son Jeſus Chriſt, in which he truly communicates himſelf to us unto eternal life. There is more danger than is vulgarly imagined, in not commemorating the death of this Lamb of God, who takes away the ſins of the world; by receiving the holy Euchariſt, which he hath appointed for a memorial of him. It is next to the diſowning Chriſtianity, or not profeſſing our ſelves to be Chriſts diſciples. It is a cutting off our ſelves from the body of Chriſt; an open declaration that we have no communion with him: and therefore as plain a confeſſion that we deſerve to be rejected and caſt off by him, for whom we have ſo little regard.

If this ſeem too harſh a Sentence, let it be conſidered that not I, but they pronounce it againſt themſelves. by refuſing to acknowledge Chriſt after that manner, which he

hath

hath prescribed. And therefore instead of quarrelling with so Severe a denunciation of the divine displeasure against all wilful neglecters of this holy Rite (whose Souls are in as much danger of the stroke of Heaven now, as the bodies of the Hebrews were heretofore) let the guilty study to avoid it, by becoming strict and devout observers of this Precept. Let them acknowledge Jesus to be the Lord, and testifie their love and affection to him, and tye themselves fast to dutiful obedience towards him; by doing this in remembrance of him. And whosoever shall receive any benefit by this Admonition, or any thing else contained in this Book; as they will bless God, no doubt, for such helps to Devotion. So they will candidly interpret, I hope, every expression, and charitably pass by the defects, which its possible they may espy, in a work well intended. But if the humour of any shall lead them to do otherways, and there shall those be found who will dislike the design it self, or slight my performance; I shall not much concern my self, I think, in their censures: but rest contented in this as well as other cases, with the comfort which the wise man, whom I mention'd above, hath left us; and they may do well to consider it.

Blessed

Bleſſed is the man whoſe conſcience hath not condemned him; and, who is not fallen from his hope in the Lord.

Ecclus 14. 2.

For it is an eaſie thing unto the Lord in the day of death, to reward a man according to his wayes.

Ecclus 11. 26.

Ecclus 14. 20. 21.

Bleſſed is the man that doth Meditate good things in wiſdom, and that reaſoneth of holy things by his underſtanding.

He that conſidereth her wayes in his heart; ſhall alſo have underſtanding in her ſecrets.

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IM-

IMPRIMATUR.

Sam. Parker R^mo in Christo Patri ac Domino D^no. *Gilberto* Archiepisc. Cant. à sac. Dom.

Ex Ædib. Lambeth. Mart. 3. 1672.

The

The Introduction.

WHEN I consider whence it is, that they who otherwise frequent the Christian assemblies, are generally so negligent in Communicating at the Table of the Lord; the Reasons seem to me to arise from one or other of these four heads, It is either thought to be no necessary part of a Christian Duty; at least, not so necessary as others are: or else the Meaning, Use, and benefit of it is not understood: or men are loth to be at the pains of disposing themselves to be worthy Communicants: or, lastly, having sometimes Communicated they found no good by it, and so left it off.

It is the design therefore of this small Treatise, which a desire to quicken and promote Christian Piety hath brought forth, to shew as briefly and plainly as I can devise,

I. First, that all those who are called by the

the name of our Lord, have a tye upon them to address themselves to his Holy Table; and

II. Secondly, *that the ends and purposes for which it is prepared are such, as both invite and engage them to come thither:*

III. Thirdly, *to direct the Readers to an easie and familiar way of disposing themselves to do this duty with Profit and Pleasure: and*

IV. Lastly, *to furnish them with some Meditations and Devotions suitable to the Action, for want of which, I conceive, many reap so little good from it.*

These are the Four parts of the ensuing Discourse.

PART

The Institution of his last Supper.

Mark.14.22 And as they did eat, Iesus took bread; & blessed & brake it & gaue to them & said, Take eat, this is my body.
And he took ye Cup & when he had given thanks, he gave it to them & they all dranke of it.

PART I.

Of the Obligations we have to Communicate.

For the First *of these, to make you sensible of the necessity and weight of this Duty, there are these* Six *things to be considered.*

I.

THAT we have an express Commmand for it, from our Lord and Master; to whose service we were solemnly devoted, when we were Baptized. And lest there should be any room for shifting and excuses, this Command is so ordered that it hath respect both to the Officers and Ministers in his Church, and also to the People under their Care: to the former, that they might prepare this holy Table; to the other, that they might come to partake of it. *First*, he requires his Apostles, *Luk.* 22. 19. to *do this in remembrance of him.* Which words, it is plain, refer to what our Saviour then did, who *took Bread and gave thanks and brake it and gave it unto them saying, this is my body which is given for you; this do in re-*

 membrance

membrance of me, And therefore it is as much as if he had said, *Do you take bread, give thanks, break it*, and *give it* to all my family hereafter.

Now if they were bound to give it, then all Christians no doubt must be bound (though here had been nothing more said) to receive, and eat it. But the more to inforce the Duty, they are required so to do, according as S, *Paul* hath declared the mind and intention of our Lord in this Business, (and he is the only person beside S. *Luke* who makes mention of these words, *Do this in remembrance of me*; though two other Evangelists mention the Institution of this Sacrament.) He tells us, 1 *Cor.* 11. 24. that when our Lord had given thanks, he brake the Bread and said, *take, eat, this is my body which is broken for you, Do this in remembrance of me*. Here these words *DO THIS* immediately refer, to *take, eat*; which are not in S. *Luke*, And therefore *DO THIS* in his Gospel, immediately refers, as I said, to *taking Bread, giving thanks, breaking it, and giving it to them*. In *that*, the Apostles and their Successors were more peculiarly concerned; and none can *Do this*, (i. e. *take bread, give thanks, break it, and give it*) but they. But in the other, *taking*, *eating*, and *drinking*; all Christians are concerned, and are bound to *do this* as long as the world lasts. Which appears sufficiently from the whole discourse of S. *Paul* to the *Corinthians*, who were, as he tells them *v.* 26. *to shew forth the Lords death*, as often as they did eat that bread, and drink of that Cup, which the Ministers of our Lord gave to them. As they were not to neglect their duty,

duty. in making ready this holy food, inviting the Lords people to partake of it, offering it and giving it to them: so it behoved them who were called to be careful not to neglect theirs; but to come, and eat and drink, at the Table of the Lord: that by the whole action, performed by both, the Lords death might be declared and solemnly commemorated, with Thanksgiving and Praise. And to make this *Commmand* appear more weighty, let me cast in two or three considerations more, before I proceed any further.

1. That our Lord not only gave it to the *Twelve Apostles*; but to S *Paul* also, after he was added to the number. From which we may clearly gather his intention of having this duty every where performed: not only by the *Jewes*, but all others. For when he appeared to this person and revealed his whole mind to him, that he might be an Apostle and preach to the Heathen world; he left not out this precept, but gave him particular instructions about it. *For I have received of the Lord; that which also I delivered to you, that the Lord Jesus, the night in which he was betrayed, took bread*, &c. *v.* 23. 1 *Cor.* 11. He had not this from the Apostles, nor was taught it by man, but Christ himself delivered it to him, as he had done to the rest of his Apostles: that he might teach men *to do this;* if they had any regard to the express Command of their dearest Lord. And it is very hard, if they have not a great reverence to it, considering

2. That it is the very last Commandment which he gave before his Death. When he was parting with his disciples, and taking his farewell of them (till he should see them again after his resurrection) he left this charge with them, that they should do, as they had seen him do, just before he went away. Read the verses going before those now mentioned out of S. *Luke* (*ch.* 22. *v.* 16, 17, 18, &c.) and you will find the sence of our Saviours whole discourse to be this.

See S. *Chrysostom's* 27. *Hom.* on 1 *Cor. p.* 420. *l.* 40. *Edit. Sav.*

" This is the last Supper we shall eat together in this world? I shall keep no more " Feasts with you, till wee meet in Heaven. " But I would have you meet often and Feast " together, upon my broken Body, and my " Blood shed for you: according to the pattern " which now I set before you. As you see me, " take bread, give thanks, break it and give it to " you, so do ye. This is my will and Testament, " if you have any respect to the words of a dying Master and Saviour; if you love me, and " bear me in mind when I am gone from you; " Do not forget to *do this in remembrance of* " *me.*

And what he said to them, we are to take as said to us, for

3. S. *Paul* faith, this is to be done till his coming again, 1 *Cor.* 11. 26. It is not a Temporary

rary Command like those given to *Moses*, but lays a perpetual obligation upon us: till Christ, who appeared to put away sin by this Sacrifice of himself (which we commemorate) shall appear the second time, without sin, unto Salvation. From whence it necessarily follows, that not only the Apostles, but all the Ministers of Christ to the end of the world have power to *do this*: and that the people are bound to do their part, when the Minister hath done his. How they will excuse themselves from an open breach of our Saviours Commandment, who do not this in remembrance of him, I cannot Imagine. There is nothing that he enjoyns with more solemnity, and particular care, than this Action: and therefore the same necessity lyes upon us for the performance of it, that there doth for obedience to other of his Commands. If there be any difference, it is such as should rather make us exceeding careful about this duty, than otherways. For,

II. It is a Command whereby our Love and Affection to Christ Jesus, our ever blessed Redeemer, is more than ordinarily tried and proved: there being no other reason for performing it, but meerly our respect to his will and pleasure. To most other duties in our Religion there is something in Nature to prompt us, or to shew us the reason of them. That we should be just, and merciful, and sober, and grateful, &c. we can derive from a Reason within ourselves. But this duty, to which I am exciting you, is one of the things for which there is no

other ground, but his Divine Commandment and appointment. We have no other reason why we should *do this*; but because he would have us. And therefore the doing of it is a piece of pure obedience, arising wholly out of our respect and affections to him and his injunctions. It being indeed designed for the keeping him in Memory; his appointment of it for that purpose, hath added a good Reason to it; Which doth mightily enforce our duty. if we have any love to the Memory of so dear a Saviour: and desire to perpetuate the story of so rare a Love, and make it known to all succeeding generations.

By this it is apparent, that the thing which makes most men negligent of this duty, is that, which, if they were understanding Believers, should make them most zealously affect it. Natural Conscience not reproving them for not *doing this*; as it doth for injustice, cheating, lying, and such like sins, they live securely in their neglect of it. And this is the very reason why the people knowu by the name of *Quakers*, have so little, or rather no regard to it. But if Christian Faith were planted and deeply rooted in mens hearts, they would upon this very account be the more forward to do it. Because it is a peculiar mark of a Christian, a work proper to him alone: who is moved to this, not by Nature and the common light of mankind, but purely by his Religion, and Devotion to his Saviour, For there is no piece of Divine Service in which he is interessed so much as this. It is more properly Christian worship than

than any other. All the world think their Religion binds them, to pray to God, to praise him, and give him thanks: but to acknowledge him, and render thanks to him by *doing this*, belongs only to believers in Jesus. And that was one cause, I make no question, that the first Disciples of Christ made this so great a part of their Devotion: which is the next consideration.

III. Primitive use and practice upon this Command of our Saviours. doth very much explain his intentions, and tell us the obligation of it. They who were taught by the Apostles of our Lord best understood the weight of this Commandment. And truly they understood it so, that they did as constantly *do this*, as they did publickly meet together to pray, or hear; and as oft as they did eat and drink together in-token of their love and friendship. Both which they did very frequently. In the Church of *Hierusalem* every day; as we read. *Acts.* 2. 46. *They continued daily with one accord in the Temple, and breaking bread at home, did eat their meat with gladness, and singleness of heart.* That is, after they had daily performed their Common Devotions with the *Jews* in the Temple Service, they went to their own houses to tender a more particular Service to our Saviour; by *doing this in remembrance of him*, and keeping feasts of charity for the poor and indigent. At those *Meales* it is manifest they forgot not this, 1 *Cor.* 11. 20, 21, &c. *Acts* 20. 7, 11. which they took to be an exact imitation of Christ, who

after the Paschal Supper instituted this holy Sacrament. And that it accompanied other parts of Divine Service and Christian duties is as manifest from *Acts* 2. 42. where you find they *continued stedfastly* or unweariedly in *hearing the Apostolical instructions, in communicating to each others necessities*, in *breaking of bread*, and in *Prayers*. The word we render *continued stedfastly** denotes both the frequency of the action, and that they were not tired with it. But the principal time for it, seems to have been on the Lords day: according to what you read in the place just now mentioned, (*Acts* 20. 7.) that the disciples were assembled *on the first day of the week to break bread*: and the *Syriack* translation of those words, 1 *Cor.* 11. 20, which runs thus; *when you meet together, you do not eat and drink as becomes the day of our Lord**. Which it is most likely was the *set day* on which, *Pliny* ‖ saith, they were wont to assemble before it was light, *to sing a Song of Praise together to Christ, as God: and to bind themselves by a Sacrament, not to any wickedness, but, that they would not commit theft, nor robberies, nor adulteries: nor break their words, nor deny any thing that was deposited with them in trust, when it was demanded.* This done; *their custom*, he adds, *was to depart, and to meet together again to partake of a common but innocent meat.* Which assembly, it is plain from the

* προσκαρτερῶντες.

* *As if they had found in their Copy* κυριακὴν *not* κυριακόν.

‖ Stato die. L. 10. Epist. 97.

the Scripture was in the evening, as the other was held before the morning light. So that it should seem, in some places they remembred our Lord by doing this, 'twice in a day, both morning and evening. *In their assemblies before day* (as *Tertullian*'s words are*) *as well as in the time of meat:* which we know was Supper time; when they held their Feasts of Charity. This is sufficient to shew what a great affection they had to this duty, and in what high account it was among them: in that, no assembly of Christians, of whatsoever sort it was, could pass; wherein Christs death was not remembred with thanksgiving and praise.

* *Cap. 3. de Corona.*

IV. And indeed it is part of the food which our Lord hath appointed for his Family; and which his Stewards, as I have shewn you, are to provide for them and give it unto them. It ought therefore to be thankfully received and constantly used, when we are invited to it: unless we mean to starve our selves; and provoke our Lord by refusing this, to withdraw his blessing from other means of our spiritual growth and nourishment. The very names as you shall hear, whereby it is called, suppose it to be food. And since for the Body it is not intended; it must be Christian Food: part of the plentiful provision, which Christ hath left in his House for the Souls of his Faithful Servants; that they may be well maintain'd, and able to do their work. And truly, as long as we have any need to grow in the grace of our

Lord Jesus Christ, to increase in strength and power to master all temptations and do our several duties, to renew the sense of our obligations to God, and bind our selves faster to him, to heighten our Love and Gratitude. and to stir up delight and joy in God our Saviour; so long will there be a necessity of *Doing this*, which serves for all these ends and purposes.

V. And did we but seriously consider this one thing; that a principal end for which both this and the other Sacrament was instituted is, that *by these outward signs we might express our hearty consent to the new Covenant made by Christ in his Blood, and ingage our selves to stand to the terms and conditions of it;* we should be extremely afraid to refuse to come to this holy Communion: because that is the same with refusing to be of his Religion. For he that made the New Covenant with us, and is the Author of the Christian Religion, hath made these outward Rites and Solemnities to be Instruments of stipulation, whereby they who are willing to enter into that Covenant, and be of that Religion, should express their agreement and submission to it; and openly declare that they own Jesus to be the Lord, and will perform due obedience to every one of his Commands. Which when they have once done. they are to signifie their continuance and stedfastness in that Religion, to which by these means they have addicted themselves, by the repeated use of the same things. Otherways, they live as if they repented of the contract which they have made, and

and renounced our Bleſſed Saviour: who hath made the *doing this* to be a ſpecial teſtification of our Devotion to him and his Service. This is a thing to be ſadly ponder'd; and might prevail much, were it laid to heart as it ought.

VI. To which if you add all the other purpoſes and ends for which it was ordained, they would ſtill make it appear more neceſſary: if either *the will of Chriſt*, *his ſpecial Command*, *the practice of all Chriſtians*, *our own wants*, *our reſpect to the Chriſtian Religion*, or *the great Benefits* we may receive by doing this in remembrance of him; can make us judge any thing ſo. And that is the ſecond part of my Diſcourſe; to which I now proceed.

PART

PART II.

Concerning the Ends and purposes of this holy Action.

IF the Reader be convinced by what hath been writ, that he is as much bound to *do this*, as he is to be a Christian, I hope it will have a double effect upon him. *First*, that he will endeavour to quicken and stir up himself, to a serious and constant performance of this duty, by often pressing these considerations hard upon his heart. *Secondly*, that he will be very desirous to understand the full meaning, end, and use of this holy Action; that so he may reap the profit which is therein designed to him. He must stifle his Conscience, or else it will move him to the Former: and the more resolved he is in that, the more solicitous he will be about the other. Leaving him therefore to attend to the voice of his own awakened mind; I shall give him no further encitements to this duty, than will arise from what I am now going to say about the Nature of it: From whence he may draw a great many Arguments, to perswade him to be ready prepared to this, as well as every other good Work.

I. First then, the very words of the Institution of this Sacrament, and the whole discourse

course of S. *Paul* about it, prove that *it is to be considered as a Divine Feast which our Lord hath appointed in commemoration of himself.* That it is to be lookt upon as a *Feast* or repast provided for us, the *Bread and Wine*, the *eating and drinking* sufficiennly declare. But it is more fully expressed in the names of *Breaking bread*, and of the *Supper of the Lord*, which are given to this Action. And as it is expresly ordained, to be *in remembrance* of our blessed Lord, so (I think it not amiss to add) it was no unusual thing in the world to institute Feasts and entertainments to preserve the memory of famous Persons. It is recorded by *Athenæus*, * that there were such set meetings of several sects of Philosophers in *Athens* to commemorate their Founder. Some on a certain day celebrated the memory of *Diogenes*, other of *Antipater*, others of *Panætius*. And the great Philosopher *Theophrastus* left a sum of money at his death for such a meeting: not that they might there debauch themselves as his words are, but manage their discourses soberly and learnedly in that *Compotation.* (so the Greeks called their Feasts, which took their Denomination from the *Wine*, as among the Hebrews they took their name, from the *Bread**: And so *Constantine*, I remember, calls the Christian Feasts in Memory of

*L. 5. *Deipnosoph.* cap. 1. πολλοὶ γοῦν εἰσὶ φιλοσόφων οἱ ἄτεκνοι σύνοδοι τοῦ μὲν Διογενιστῶν, &c.

*Gen. 43. 25. They heard they should eat brrad, i. e. *dine with* Joseph: *and* v. 31. *he said*, set on Bread.

of the Martyrs ‖, where the Poor were comforted, and those that had lost their estates mercifully relieved) At these most sober Tables they discoursed of their memorable sayings, their worthy actions, their patient sufferings: and rehearsing the History of their life and death excited themselves to tread in their steps. For this, as *Germanicus* said excellently on his death bed, *is the principal part of Friendship; *not to follow the dead with tears, but to remember his Will, and to execute his Commands.* Which is the general design, I make no doubt, of this most holy Feast: where wee meet to preserve an eternal Memory of our glorious Redeemer, and to fix more deeply in our minds, all that he did and suffered for us; that thereby we may be disposed with the greater chearfulness to perform his Will, and obey his Precepts. For this end I find ‖ that the *Gothick* Churches (which long continued in *Spain*) having comprehended the History of our Saviour under these nine words [*Incarnation, Nativity, Circumcision, Appearance, Passion, Death, Resurrection, Glory, Kingdom.*] were wont to divide the holy Bread in the Sacrament into just so many parts: on which they imposed those nine names. Whereby they have let us know what

‖ συμπεριστάσα συμπόσια, *Orat. ad Sanct. cœtum* c. 12.

* *Quæ voluerit Meminisse quæ mandaverit exequi*, Tac. l. 2. *Annal.*

‖ Casaub. *ex Mozarab. Liturg. Epist.* 16. n. 38.

what their conceptions were of this Action; and that they thought the Breaking, giving and receiving of that Bread, was to commemorate and more strongly imprint on their minds, the whole History of our Lord Jesus. Which we are not to reflect upon in an idle and ineffectual manner, but with such passions as we feel, when we think of the sweet conversation, the good offices, and the solemn departure of the dearest Friend that we ever had. Whom no good natur'd man can seriously call to mind; without Love, Delight, Gratitude, and a great forwardness to fulfil his Will and Testament, and to follow his admired example.

Now that we may be made able to do so; in respect to our Lord Christ, he is pleased to set before us this Holy Food; which the Christian Church hath always lookt upon as a *Spiritual nourishment*. to strengthen and increase in us all goodness. And for that purpose we are to address our selves to the Table of our Lord, that by affectionate meditation on his condescending kindness in becoming a Man for our sakes, and by laying to heart the whole story of his wonderful Love from his Birth to his Grave; and fixing our eyes on the glorious hopes he hath given us by rising again from the dead, and ascending to the Throne of God; we may feel a greater strength derived to us from him, enabling us to our several duties, and be enlivened to a greater Freedom and chearfulness in denying all our own appetites and desires, and submitting them to the Will of Christ. Say therefore

fore to your selves before you come thither some such words as these;

" We are invited to a Feast: our most Gra-
" cious Lord is the Master of it: yea, He him-
" self is the cheer that is provided for us. With
" what Humility, with what thankfulness ought
" we to accept of his invitation! Let us fit up
" our selves and make our souls ready, to ap-
" pear before him in as holy and becoming a
" manner as we are able. Let us go with such
" Joy, as if we were called to the richest en-
" tertainment in the world. *Let our Meditation*
" *of him be sweet: and let us be*
" *glad in the Lord* *. *Let us* * *Psal.* 104. 34.
" *mention the loving kindness* *Isa.* 63. 7.
" *of the Lord, according to all*
" *that the Lord hath bestowed*
" *on us. And let us make his* *Psal.* 45. 17.
" *name to be remembred in all*
" *generations.* Let us resolve *to feed on him in our*
" *hearts by Faith with Thanksgiving*, as his Minister
" exhorts us: to ruminate so long upon his love
" till we feel our hearts burn with love to him.
" Let us meditate on his holy life: his bitter pas-
" sion, his bloody and shameful death, his glo-
" rious Resurrection and Ascension, his Power
" and Authority at Gods right hand, the great
" benefits we justly expect from thence, and
" the precious promises he hath by these means
" sealed to us: till we feel all the powers of
" our souls quickned and stirred up with a
" mighty heat and zeal to do the will of our
" ever blessed Redeemer: even a new life, and

" spirit

what their conceptions were of this Action; and that they thought the Breaking, giving and receiving of that Bread, was to commemorate and more strongly imprint on their minds, the whole History of our Lord Jesus. Which we are not to reflect upon in an idle and ineffectual manner, but with such passions as we feel, when we think of the sweet conversation, the good offices, and the solemn departure of the dearest Friend that we ever had. Whom no good natur'd man can seriously call to mind; without Love, Delight, Gratitude, and a great forwardness to fulfil his Will and Testament, and to follow his admired example.

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"benefits we justly expect from thence, and
"the precious promises he hath by these means
"sealed to us: till we feel all the powers of
"our souls quickned and stirred up with a
"mighty heat and zeal to do the will of our
"ever blessed Redeemer: even a new life, and
"spirit

"spirit coming into us, and making us *Strong* "*in the Lord, and in the power of his might.*

Which virtue we shall certainly find flowing into us, and spreading it self through our hearts; if we believe, and enter into a serious consideration of the more particular intention and design of this holy Feast: whose general meaning I have briefly described.

II. Having surveyed therefore in your thoughts the whole Gospel of our Saviour Christ, I shall proceed to shew you, on what you are more principally to fasten them. You must not consider this holy Action only as a Feast in remembrance of him; but *as a Feast upon a Sacrifice*, wherein you are more particularly, *to commemorate his death.*

Our blessed Lord, the High-Priest of our profession, was pleased himself to be offered upon the cross; where *he gave himself for us an Offering and a Sacrifice to God, for a sweet smelling savour. Ephes. 5. 2.* A kindness that, as it ought never to be forgotten, so it ought to be mentioned with the highest and devoutest praises. And therefore after the manner of those Feasts among the Jews, (and Gentiles too) in which the people had some portion of the Sacrifice to entertain themselves and their friends withall; he makes us partakers of the Sacrifice which he made to God, by admitting us, in these representations of his body and blood, to feast upon it. Which Action is *a grateful commemoration of*

his

his death to his everlasting praise and glory. Therein we set forth that Sacrifice of his for us; and signifie the thankful sence we have of his love, and our high esteem of those benefits which his bloudy Death hath purchased to us. This we learn, *first*, from those words of our *Lord* and his Apostle S. *Paul* which teach us to do this *in remembrance* of him. Which phrase doth not signifie our calling him to mind, but our *making mention of his dying love* with due praise and acknowledgements: which is best expressed by the word *Commemorate*. We declare by doing this. that we indeed bear that remarkable testimony of his kindness, in the remembrance of a thankful heart; and will endeavour to make it be remembred in the succeeding generation. That this is the meaning appears more fully from a *second* expression of S. *Paul's* 1 *Cor*. 11. 26. where he saith as often as they did this, they *shewed forth the Lords death, till he came.* We *declare* and *publish* by this Action his bloody Death. We proclaim, and *abundantly utter the memory of his great goodness*: which he would have made known to all, by this solemn Feast, till his second appearing. This is the import of that word *shew forth*: only it carries this further notion in it (as appears by the use of it in the *Psalms**.) That we hereby publish his mighty Acts with praise; extol and magnifie his marvellous love; and celebrate the Memory of those divine benefits he hath obtained for us: with a desire that they may be acknowledged

* *Psal.* 106. 2. *Psal.* 145. 4, 5, 6, 7.

ledged in the same manner to the Worlds end.

And here now we may consider, that this Commemoration and shewing forth, looks two wayes: towards men and towards God.

First, We shew it forth and tell it to the world. We openly declare to all those that see or know what we do, that the Son of God dyed for the Children of men: that he freely gave his body to be broken and his bloud to be shed for our redemption. We proclaim Jesus to be the Lamb of God, that takes away the sins of the World: and shew how God hath commended his love to us, in that, while we were sinners, he gave his only begotten Son for us that we might live through him. In this riches of his grace we make our boast, and glory a great deal more, than if we possessed the Treasures of the whole Earth.

Secondly, And then we Commemorate also and shew forth his Death unto God the Father. We set before him this free-will Offering of Jesus as a sufficient Sacrifice for the sins of the whole World. We magnifie his bounty in this invaluable blessing: and make mention of this which his Son hath suffered for us, as a compleat satisfaction for all our offences against him.

we must approach therefore to the Table of the Lord with affectionate acknowledgements of his infinite goodness: extolling and praising his merciful

merciful kindness in bestowing on us so great a gift: professing we will never forget the tender love of our Lord, who laid down his life for us: and beseeching the Father of Mercies to receive us into his grace and favour; for the sake of his dear Son, whose Death we shew unto him. We should resolve to express the sense of our hearts in some such words as these. "*It is a good thing to* Psal. 92. 1, 2, 3.
"*give thanks unto the Lord,*
"*and to sing praises unto thy name, O thou most high.*
"*To shew forth thy loving kindness in the morning,*
"*and thy Faithfulness every night. For thou, Lord,*
"*hast made me glad through thy work: I will triumph in the works of thy hand.*
"*Come and hear, all ye people, I will* 66. 16.
"*declare what the Lord hath done*
"*for our Souls. For great is his mercy* 86. 13.
"*towards us: and he hath delivered*
"*our souls from the lowest hell,*
"*Glorious things are spoken of thee,* John. 1. 14,
"*O Jesus, thou lover of Souls; The* 29.
"*word made flesh; the Image of* Coloss. 1. 15.
"*the invisible God; the light of the* John 8. 12.
"*world; the Lamb of God that*
"*takes away its sin; the first be-* Revel. 1. 5.
"*gotten from the dead; the heir of*
"*all things; the Prince of the Kings*
"*of the Earth; an high Priest who* Hebr. 1. 3.
"*is set down on the right hand of* 8. 1.
"*the Throne of the Majesty in the*
"*Heavens: who appears in the* 9. 24.
"*presence of God, and lives for ever* 7. 25.
"*to make intercession for us, Who*

Psal. 89. 6. "*in the Heaven can be compa-*
"*red to the Lord! who among*
"*the sons of the mighty can be*
97. 9. "*likened to the Lord? For thou*
"*Lord art highly exalted: thou*
"*art exalted far above all Gods.*

"In this most powerful name, O Father "Almighty; we humbly cast down our selves "before the Throne of thy Glory. Give us "leave to mention before thee the Death of "him, who said, behold I come to do thy will, "O God. Behold, O Lord, the bleeding "wounds of thy well-beloved; in whom, thou "hast testified by a voice from Heaven that "thou art well pleased. Remember how his "Body was broken for us, and his bloud "poured out. In him we belive thou art "perfectly satisfied: and therefore are bold to "hope that thou art reconciled to us on that ac-"count. O hear his dying groans: regard his "Agony and bloudy sweat: by his Cross and "Passion let our sins be blotted out: and by "his glorious Resurrection and Ascension let "us feel every evil affection and lust perfectly "killed and crucified. We have nothing to "plead, if he have not done enough, and ful-"filled all thy will. But since he hath laid down "his life in obedience to thee; O let us, by "virtue of that voluntary Sacrifice which now "we represent before thee, obtain thy mercy "and Grace. We cannot be content to lose "our share in so great a Love. And since thou "hast bid us to Commemorate it; we hope we "shall as certainly partake of it, as we do of this

" this Feast, to which thou hast
" invited us. *So we thy people and* *Psal.* 79. 13.
" *sheep of thy pasture will give thee*
" *thanks for ever. We will shew forth thy praise*
" *from generation to generation. We*
" *will extol thee, our God, O King;* 145. 1, 2.
" *we will bless thy name for ever*
" *and ever. Every day will we bless thee, and will*
" *praise thy name for ever and ever.*

In such Meditations as these when we shew forth the inestimable value of Christs Sacrifice, we do, as it were, offer it unto God: or rather make before him a commemoration of his Offering. And in this sence the Ancient Christians did call this Sacrament, *a Sacrifice:* and every Christian they lookt upon as a *Priest* and a *Sacrificer*, when he came to the Table of the Lord. Because Christ not only bad his Apostles *do this in remembrance of* him; but S. *Paul* requires every one of us to do the same, and *to shew forth his Death till he come.* There is none mentions this *Sacrifice* more frequently than S. *Chrysostome*: but to explain himself; after he had said, [we do not make another Sacrifice, as the high Priests of old, but always the very same] he adds; *or rather we make a Commemoration of a Sacrifice**. And in the very same manner *Eusebius* writes in his first Book of his *Evangelical Demonstration*. Christians cannot think fit, saith he, to return back again to the first and weak Elements (he

* μᾶλλον δ ἀναμνησιν ἐργαζόμεθα θυσιας, *in Heb.* 10. *p.* 523. *edit. Savil.*

(he means the Mosaical Sacrifices which were but Symbols and Images; not the Truth it self: ‖*since they celebrate every day the Commemoration of his Body and Blood; and are made worthy of a better Sacrifice and ministery, than the Ancients were.* And a little after, speaking of Christs wonderful oblation, and most precious bloody Sacrifice to the Father, he adds, that *he delivered also to us a Remembrance, instead of a Sacrifice, to offer up continually unto God* *. By which words it is manifest he took the Remembrance or Commemoration of Christs death, to be that Sacrifice which we make to God. And again he saith in the very next page: *to celebrate the remembrance or commemoration of that Sacrifice upon the Table by the Symbols* (or representations) *both of his Body and saving Blood, we have received, according to the ordinances of the New Testament.* Hither he applies those places out of the Psalms, *offer to God Thanksgiving. Let the lifting up of our hands be as an evening Sacrifice. The Sacrifices of God are a contrite Spirit*, &c. So that they thought of no other Sacrifice, In those days, but that of *praise* and *Thansgiving*; together with the *offering of our selves, our Souls and bodies to be a reasonable, holy and lively sacrifice unto him:* as it is admirably expressed in our Communion Service *.

‖ τὴν τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος ὑπόμνησιν ὁσημέραι ἐπιτελοῦντες, &c. cap. 10. p. 57.

* μνήμην καὶ ἡμῖν παραδοὺς ἀνθ' θυσίας τοῦ θεῖ λόγου προσφέρειν p. 38.

Prayer after all have communicated.

With

With which the Author now mentioned perfectly agrees, and delivers his mind almost in the same words. *We Sacrifice* ‖, saith he, *a divine, venerable and most holy Sacrifice. We Sacrifice after a new manner, according to the New Testament, a pure Sacrifice,* &c. *we both Sacrifice, and offer Incense too. Celebrating the remembrance of that great Sacrifice, according to the Mysteries delivered by him to us: and offering Thanksgiving for our Salvation by godly Hymns and Prayers to God: consecrating our selves also wholly to him, and to our high Priest, the word; devoting to him both our Souls and Bodies.* It would be easie to add much more to the same purpose: but I will conclude with the words of *Fulgentius*, which are to this effect. *In the time of the old Testament living Creatures were offered by the Patriarchs, Prophets and Priests: Now, in the time of the new Testament, the holy Catholick Church, throughout the world, ceases not to offer the Sacrifice of Bread and Wine in Faith and Charity. For in those carnal Sacrifices the flesh of Christ was figured, which he was to offer, and his blood, which he was to shed for the remission of sins, But in this Sacrifice there is giving of thanks, and a commemoration of the flesh of Christ, which he hath offered, and of his blood which he hath shed for us. In those Sacrifices therefore, what was to be geven us was signified in a figure: but in this Sacrifice, is evidently shown what is already given. In those Sacrifices, the Son of God*

‖ Θυομεν τὸ ἔνθεον τὸ σεμνὸν, &c. *Ib. pag.* 40.

L. de Fide ad Petrum cap. 19.

it was foretold should be slain for sinners: in this he is declared and published as actually slain for them. This is sufficient to shew, what the Sacrifice is which we make when we *do this*, and that our Church now, doth the same, which the Ancient did. By feasting upon this Sacrifice, we not only commemorate that oblation of himself, with the Sacrifice of Praise and Thanksgiving, but likewise offer up our selves to him to be entirely his. As will appear more fully in the next consideration: which is this,

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III. By this Action *we make a solemn Profession of the Christian Religion*, and declare our selves to be the Disciples and followers of Jesus, to whom we joyn our selves in fellowship. So much is the rational consequence of what hath been said. For by eating of the Sacrifices offered at the Altar, both Jews and Gentiles professed themselves to be the Worshippers and Servants of that God, to whom the oblation was made. And *secondly*, it may be rationally drawn from that discourse of our Saviours with the Jews, in the *Sixth* of S. *Johns* Gospel. Where *eating his flesh and drinking his blood*, *v.* 51, 53, 54, &c. signifie nothing else but believing* the Word and keeping the Precepts which Christ published in our flesh, and sealed with his Blood. This is honestly acknowledged by a Learned Person in the Church of *Rome*: who gives the sense of those verses in these two lines. *They are nourished with the flesh of*

* *See v.* 29. 35. 47.

of Christ to eternal life, who keep the sayings of Christ incarnate ‖. Which he expresses more largely in another place. The Words of eternal life which *Peter* acknowledged our Saviour had, are the Commands, saith he, which he gave when he was in Flesh among men. *For therefore he was made flesh, that in the Flesh or Body of man, he might procure their Salvation, and form them to eternal life. Therefore the words which Christ spake in flesh, the Gospel of Christ, is the flesh of Christ. These words, this flesh, this meat Christ would have us eat, ruminate and digest, that being nourished thereby, we may profit to eternal life**. Thus S. *Peter* understood our Lord, when he answered at the end of that discourse to his Question [will ye go away ?] To whom should we go? *thou hast the words of eternal life, v. 68.* And thus Christ explains himself, *v. 63.* where he saith his discourse was not to be understood so grossly as the Jews apprehended it; but in a more spiritual and divine manner. His meaning was to be conceived as if he had said, unless you really receive me, notwithstanding my being crucified, as God speaking to you in flesh; and so conform your selves to my Doctrine, you cannot be saved. And indeed this eating and drinking which now he call'd them unto, could be nothing else, but receiving him and his Doctrine; for the Sacrament of his Body and Blood

‖ *Carne Christi nutriuntur in vitam æternam qui Sermones Christi incarnati servant*, Rigaltius *in Cypr. Epist.* 1.

* *Idem in Epist. 55. Annot.* 2.

was not yet instituted. But when it was; then, I make account, they who did eat of this Bread and drink of this Cup in Commemoration of Christ, were to look upon it as *a devout Profession of that Faith in him and Obedience to him*, without which we cannot inherit eternal life. We declare by this Action the intire assent of our minds to the Truth of all that he preached, when he was in our flesh: and the unfeigned consent of our Wills to be ordered and governed according to it. Hence, perhaps, it was that this Action came to be called the Sacrament, which was the ancient name for our whole Religion*, because here we make the most solemn Profession of the Christian Religion; as the Jews did of the Mosaical, when they did eat before God of the Sacrifices offered on his Altar. Thus much I am sure of (in the *third* place) that the whole discourse of S. *Paul* is to this sence; when he calls the Cup of blessing which we bless, the *Communion* of the Blood of Christ; and the Bread which we break, the *Communion* of the Body of Christ. 1 *Cor.* 10.16. That is, an Holy Action whereby we declare our Society and fellowship with Christ; and that we are of his Religion, in opposition to all others. Which we shall easily discern to be the Apostles meaning, if we take but the pains to consider what it is that he goes about to prove in those *eight* verses, [from *v.* 14. to 22.] It is nothing but this, That *if they did Communicate with Christ in the Cup of Blessing and Breaking*

* *As may be seen in S.* Cyprian Lactantius, &c. *in innumerable places.*

Breaking of Bread, then *they must flee from all Idolatrous Services and not partake in them.* The consequence, saith he, is manifest to any understanding person, as I take you to be. For to Communicate with him in that manner, is as much as to acknowledge Jesus only to be the Lord; to honour and worship him; to profess that you belong to him; and to joyn your selves in fellowship with him. Which he proves, *first*, from the intention of the Feasts upon the Jewish Sacrifices; of which whosoever did eat, he thereby became of that Religion, and professed to worship that God at whose Altar (which *Malachi* calls his Table. *Mal.* 1. 7.) that meat was offered in honour of him. And *secondly*, from the Religious Feasts among the Gentiles; whose Sacrifices being offered to *Dæmons*, whosoever did eat of them, thereby he made an acknowledgment of their Deity; and that he was one of their Servants and Worshippers. Which instances carry in them this general reason; that the eating continually of any ones meat; signifies us to be of his Family; or his Friends and familiar acquaintance: and so this Religious eating at their Tables and of their meat, was a token and a declaration of Friendship and Society with God or with Dæmons: and by consequence this must be the meaning of our partaking of the Table of our Lord. From which premisses the Apostle concludes with the greatest force of reason, that all those who made this profession of being Members of Christs Body, and belonging to the Christian Society or Corporation, (*v.* 17.) by partaking of Christs Table,

and eating of his Meat: must have nothing to do with the Tables of Dæmons. For this would be to jumble the most contrary and inconsistent things together: to worship God, and *Baal* too: to be the servants of Christ, and the servants of the Devil. Whereas, in truth, by honouring them in eating of their Sacrifices, they did, in effect, renounce Christ. And by Communicating with Christ, at his Table, they did renounce them. For he came *to destroy the works of the devil*, 1 *John* 4. 8. and Idolatry in the first place: wherein that worship and service was paid to the devil, which was due to God alone.

You must address your selves then to the Table of the Lord, as the friends of Jesus Christ; on purpose to profess that you believe on him. and are of his Religion, and mean to cleave unto him and obey him; renouncing all other Masters for ever. Say in your hearts; "O blessed "Jesus, I acknowledge thee
John 1. 14. "to be the Lord; Thou art *the* "*only begotten of the Father*
14. 16. "*full of grace and truth* Thou "only art *the Way, the Truth,* "*and the Life.* I humbly adore thee; and here de- "vote my self everlastingly to thee. I believe "thy blessed Gospel: I own thy supreme Autho- "rity and submit my self to thy Soveraign Com- "mands. *Truly I am thy servant, I am thy servant, I* "look for all blessings through thy hand alone: "who hast all power in Heaven and in Earth. "Let it be unto thy servant, according to thy "Word.

" Word. Yea deal with me, according as I un-
" feignedly acknowledge thee, and heartily joyn
" my self in fellowship with thee, to be thy
" Disciple and follower for ever. I give thee
" possession of my heart entirely. Do there
" what thou pleasest. Be the sole governour
" and disposer of all my thoughts, words, de-
" sires and actions. *I esteem*
" *all thy precepts concerning all* *Psal.* 119. 128.
" *things to be right; and I hate*
" *every false way.*

And according to our Sincerity in this devoting of our selves to him, we shall find the powerful communication of his good spirit to us, to unite us closer to himself. When this outward action declares the inward devotion of our hearts, to knit themselves to him, and to become one spirit with him; without all doubt he will make us feel that he dwells in us by the power of his Spirit, to enliven, help and strengthen us in a Christian course of life. For this *Communion* is mutual; and the word properly signifies a Participation of something from him, by our joyning our selves to him. *We dwell in Christ, and Christ in us: we are made one with Christ, and Christ with us* (as the words are in our Communion Service) and so may expect all those graces and favours which he hath received from God, to impart to faithful souls: particnlarly it is a pledge of his Divine presence with us, and that he will send his heavenly influences into our hearts. Being knit and joyned to him as Members of his Body, we may be as-

ſured he will take care of us, as our Head. He ingages himſelf to guide, quicken, refreſh, powerfully move and aſſiſt us in all well doing. This we may humbly wait for by virtue of our Union with him. As the evil ſpirit wrought in the children of diſobedience, who were joyned to devils, by eating of their meat: ſo will the Spirit of grace work in thoſe that obey our Lord; being joyned to him by partaking of his holy Table. And for that end we may come to it, that being knit ſtill faſter to him, we may have a more abundant communication of his holy Spirit to us. We may entreat him to be a conſtant Friend to us, to make his abode with us; *ſo that we may evermore dwell in him and he in us.* He will ſay, *Amen*, to it as well as we; if in the uprightneſs of our hearts, we perform this holy Action: the meaning of which I ſhall ſtill further declare.

IV. It is eaſie to gather from what hath been ſaid, that by partaking of this Feaſt; we make ſuch a profeſſion of Chriſtianity and ſubjection to the Lord Jeſus, as *to engage our ſelves hereby in a mutual Covenant with him.* So much I told you at the beginning; that Sacraments were outward Rites and Solemnities, to expreſs our conſent to the new Covenant: and wereby we ſignifie our ſetled purpoſe, and ingage our faith, to perform the duties of Chriſtians; as ever we expect that Chriſt Jeſus ſhould be a Saviour to us. But this Sacrament of the Lords Supper is more particularly deſigned for that end: that by often

often doing this, we may, with repeated protestations of our fidelity, *renew our Baptismal Vow and Covenant* wherein we stand ingaged: and in the most sacred manner addict and devote our selves again and again, to that Service which we promised, when we entred into Christs Religion.

It is well known that *eating and drinking* together, was ever reputed a token of friendship and brotherly accord, between those persons who consent to such a meeting. But this was more notorious when there was a *Feast* made on purpose to express this Friendship: For this amounted to a Covenant, and thereby they entred into a league, to be at Peace and Unity among themselves. Thus you read that King *Abimelech* and his Courtiers came to *Isaac* and said (*Gen.* 26. 28, 29.) *Let us make a Covenant with thee; that thou wilt do us no hurt; as we have not touched thee, and as we have done unto thee nothing but good*, &c. And then it follows immediately (*v.* 30.) that *he made them a Feast, and they did eat and drink*. That is, he entred with them, according to their desire, into a leagne of love and friendship, by making this solemn entertainment for them. But then, it is farther to be noted that, when this *Feast* was *upon a Sacrifice*, and they eat and drank of what had been offered to God; it was still a more sacred way of covenanting and making compacts one with another. So when *Laban* desired *Jacob*, in these words (*Gen.* 31.44.) *Come now, let us make a Covenant; I and thou; and let it be for a witness*

between me and thee: we are told that this was the manner of it, *v.* 54. *Then* Jacob *offered Sacrifice upon the mount, and called his Brethren to eat bread; and they did eat bread, and tarried all night in the mount:* that is, they remained together in one and the same place, as those that had now no enmity nor suspicion of each other (though they had been at difference before) after they had covenanted to be friends, by eating all of the same Sacrifice. By this it is apparent, that it was then a common custom among the several Nations of the Earth, to make contracts and agreements together, by eating and drinking, especially upon a Sacrifice. Which continued, I might shew you, in after Ages, among the Gentiles, as well as Jews. But I shall only mention one memorable instance, which we find in *Quintus Curtius;* who tells us, that when *Alexander* was so surprised with the beauty of *Roxane*, that he presently determined to make her his Wife: he commanded *Bread* to be brought, after his country fashion. *For setting Bread before them was the most sacred pledge of Conjugal love among the* Macedonians; *which being divided with a Sword, each party tasted of**.

**Hoc erat apud Macedones sanctissimum coeuntium pignus; quem divisum gladio, uterque libabat*, Lib. 8. cap. 4.

All that need be added to this is, that there was an Oath frequently accompanied these holy Covenants; which could never be more solemnly made, than when they were in the presence of God, at these Feasts upon his Sacrifices.

ces. You have examples of it in the ſtories already mention'd. *Abimelech* not only deſired to make a Covenant with *Iſaac*; but ſaid *let there now be an Oath betwixt us.* And accordingly you read after they had feaſted, they confirmed the Covenant thereby made, *by ſwearing one to another*, early the next morning, *Gen*, 26. 31. This was a ſign they intended to continue friends; and had not made that league in a fit of kindneſs, when their hearts were warm with good chear, but ſeriouſly and deliberately before Almighty God. Juſt ſo you find it in the Hiſtory of *Jacob* and *Laban:* only the Oath there, went before the Sacrifice and the Feaſt. And the conſequence of this diſcourſe is this: that when the Jews therefore, did eat of the Sacrifices of Thankſglving, which was Gods meat; being offered or ſet on his Altar or Table; they did expreſs thereby that they were in Covenant with God. Their feaſting with him in that manner, was a declaration of peace and friendſhip with him: and they bound themſelves to keep the whole Covenant made with their Fathers; which every time they came to his Altar, was renewed and confirmed. And this we are to conceive is the meaning likewiſe, of our eating and drinking of this Bread and of this Cup at the Table of our Lord. Our partaking of his Sacrifice, is an open declaration that we continue ſtedfaſt in the New Covenant, that he hath made with us, and we with him: which hereby we renew and ratifie. It is an engaging of our faith again to him; that we will remain for ever in his love. A promiſe to keep friendſhip with him,

him, by never ſwerving from that Obedience, which we have vowed to him. We paſs our words to him; that whatſoever ſervice we owe him, ſhall be punctually performed. That all the Articles of the holy Covenant, which we made with him when we were firſt received into his ſociety, ſhall on our part be carefully and duly obſerved. As hereby he engages himſelf (you ſhall ſee anon) to make us partakers of all the bleſſings of that Covenant; ſo we engage to perform the duties of it. And accordingly as we acquit our ſelves, and honeſtly ſtand to the terms of our agreement with him, and make it good; ſo we muſt expect. and no otherwayes, to enjoy the benefits whch he hath promiſed to the faithful. If we prove not falſe in this Covenant of God, but in the uprightneſs of our heart keep cloſe to our duty; then, as ſure as we take that Bread and that Cup into our hands, as certain as we taſte them with our mouths, and receive them into our bodies, will he give us his pardon, grace, and eternal life. And this we do not only Covenant with him to perform; but this Action looks like an Oath which we take, that we will be *Chriſts faithful Souldiers and Servants to our lives end.* This is an ancient notion of the word *Sacrament*, which we now uſe to expreſs this Action by. And thus in *Pliny*'s time they underſtood the meaning of it: for he tells us, as you heard, that Chriſtians bound themſelves at their Aſſemblies, by a *Sacrament* (or Oath) not to commit any wickedneſs. When we come therefore to the Table of the Lord, we ſwear fidelity to him, and vow that we will be

ſtedfaſt

ſtedfaſt in our Covenant. We take the Sacrament upon it, as we ordinarily ſpeak, that we will be true to him, and *manfully fight under his banners againſt the Devil, the World and the Fleſh.* And here I cannot but remember what *Joſephus* * writes concerning the *Eſſens* (a Sect among the Jews) who would not admit any to their Communion nor eat with them before they had taken certain *Horrible Oaths*, that they would worſhip God, and obſerve all the rules of Juſtice towards men. But can there be any more dreadful than this, whereby we keep our Communion with Chriſt? Is it not a moſt terrible thing to ſwear fidelity to our Lord, by laying our hands, as it were, upon his Body and Blood; nay eating and drinking that which repreſents him to us? This layes the moſt powerful engagement on us, and binds us in the ſtrongeſt reſolutions to be conſtant, hearty and zealous in our Chriſtian Profeſſion of Faith and Obedience to him: without which we draw upon our ſelves the greateſt miſchiefs imaginable. For I muſt obſerve once more; that this made it ſuch a perillous thing to eat and drink unworthily, and brought ſuch judgements on the *Corinthians* (1 *Cor.* 11. 29. 30.) becauſe in all Covenants made in the preſence of God and with appeals to him, there is neceſſarily underſtood, though it be not expreſſed, an imprecation of divine vengeance, if we do not keep them. There is nothing more eaſie to be obſerved in the Leagues among the *Greeks*, which were confirmed

* L 2. de bello Jud. cap. 7. ὅρκους φερόμενος.

firmed by Oath, than such words as these. * *I wish perdition to my self and my house, if I transgress any of those things which I have agreed unto: as I hope for all good things if I keep them inviolable.* And if they did not use such formal words; yet it was the sence of all Nations, that (having covenanted in Gods presence and made him a witness of their action) his wrath was to be expected against the unfaithful: which they had burthened themselves withal. And therefore seeing here we do in such a sacred manner vow to God that we will be at peace with him and observe the Laws of our blessed Saviour; we must remember that we load our selves with Curses and expose our selves to the Almighty's displeasure, if we do not faithfully study to make good our word. A consideration that ought not to deter and affright us from this holy Commuuion, but only make us more serious in it, and diligently to frequent it: if we intend to be good Christians, and expect to enter into the blessed society of our Saviour in Heaven. It shews us the great necessity of obeying *this Command* of our Lord; because of the security we hereby give him, that all the rest of his Commands shall be better observed; if we carefully observe this. For who can live always in the midst of meditations of our Saviours Love, and not be sensibly moved to love him above all things? who can be ever thinking of his Obedience to the death, and yet himself be disobedient? who can endure to lose such blessing,

* ἐπιρρῶμαι ἐξώλειαν ἐμαυτῷ, &c. *v. Seld. L. 2. de Synedr. cap. 11. n. 3.*

bleſſings, as he ſaith the blood of Chriſt was the price of? How is it poſſible that we ſhould continually remember him, and yet quite forget our duty to him? with what face can a man plead his Sacrifice, and not himſelf be wholly offered to him? what an intolerable hypocriſie is it, to be continually profeſſing our ſelves Chriſtians and acknowledging him to be out Lord; if we will not be governed by him, and live in ſubjection to his Commands? Nay more than that, what deſperate profaneneſs is it, to Promiſe, Covenant and Vow to be his ſervants; and to make no Conſcience how we behave our ſelves towards our Lord and Maſter? certainly, the ſerious performance of this Action muſt needs produce other effects, and be of mighty force to make us thorowly good. And therefore can be neglected by none that underſtand it; but thoſe who are unwilling to be tyed to their duty: and are afraid to be engaged to uſe their beſt diligence, to keep the Commands of Chriſt. And what ſuch perſons think of themſelves I cannot tell. It is like they put away all ſober thoughts of other matters, as they thruſt by the thoughts of this. But it is certain they are in a moſt dangerous condition. They have broken their Baptiſmal Vow and Covenant: and they have no mind to repent, amend their lives, and be bound to keep it better hereafter. They do the works of their Father the Devil, and will not come and renounce them once more; becauſe they are of opinion, that if they ſhould, they ſhall return to them. Were their hearts right towards God, they would be forward to come

and

and dedicate themſelves anew to him. And they would not out of fear of breaking theſe bonds too, refuſe to renew their Covenant with him: but in hope to be aſſiſted by the Holy Ghoſt, make a ſincere proteſtation of their purpoſes of holy living. And ſuppoſe they ſhould be guilty of any failing afterward; it would only move them to make the more haſt to ſue out their pardon; and to bind themſelves more ſtrictly by renewed Vows to their duty: that at laſt by the help of Gods Almighty grace, in the uſe of this and all other means, they might get the maſtery over their ſins, and perform an uniform obedience to Chriſts Commands.

Fr. Sales de l'amour de Dieu. L. 7. cap. 12.

There is a Fable goes among the *Romaniſts* concerning a Lord in *Provence*; how that he being extremely ſick and earneſtly deſiring the bleſſed Sacrament, intreated the Prieſt, when he brought it to him, to lay it upon his Breaſt, becauſe he durſt not eat it for fear of vomiting it up. Immediately, ſaith the *Legend*, his breaſt opened and receiving into it ſelf the Heavenly food, cloſed its mouth again. The moral of it, if we pleaſe, may be true in every one of us. Did we but come to the Holy Table with fervent deſire and great devotion of Spirit; did we apply our thoughts ſtrongly to meditate on our Saviours wondrous love, and lay our hearts, as I may ſay, to his, to feel how full of affection it was to us, in dying for us: we could not chuſe but ſet our hearts (our Wills I mean) wide open to admit him for

for our Lord and Governour. Our hearts would leap for joy to entertain such a gracious Master: and they would not easily open again to any thing else, that would rob him of our love, and oppose it self to his Commands. We should hate that which tempted us to break our faith with him. The world would seem little in our eyes; and we should find all our inordinate affections to it languishing and dying; that we might live to him, who dyed for us.

So S *Basil*, I remember, describes the meaning and intention of this Sacrament*. What is the profit, saith he, of those words. Do this in remembrance of me? I'le tell you. *That eating and drinking we may always remember him that died for us and rose again, and so may be taught necessarily to keep before God and his Christ that Ordinance delivered by his Apostle in these words; for the love of Christ constraineth us; judging this, that if one dyed for all, then were all dead, and he died for all, that they who live should not henceforth live to themselves, but to him that dyed for them and rose again. He that eateth and drinketh to the indelible memory of Christ Jesus who dyed for us, and rose again, but doth not fulfil the reason of that memory of the Obedience of our Lord even unto death, according to the aforesaid instruction of the Apostle [the love of Christ constraineth us, &c,] hath no profit at all: according to the declaration of our Lord, who saith, that the flesh profiteth nothing.* He adds a great deal more to the same purpose; aud repeats it over again in

* *L. 1. de Baptismo cap. ult.*

in fewer words in another place (if the Book * be his) *The reason of eating the Body and drinking the Blood of Christ, is for a Commemoration of his Obedience unto death, that they who live should not henceforth live to themselves, but to him that dyed and rose again.*

* ἀδικῶ cap. 3. Reg. 21.

Let us always then have this in our mind, when we are making our selves ready for this holy Feast, that we are going to consecrate our selves again to the obedience of Christ unto the death. To renew our protestations of friendship with him, and confirm the Covenant that is between us. Utterly to disclaim all enmities and opposition to his will: and to profess our selves heartily his confederates that will never forsake him. In short, to promise and vow in the most sacred manner, that we will henceforth live unto him and not to our selves: and remain his servants in truth and fidelity for ever. Let us say to him some such words as these. "Thou, O Lord, hast redeemed me by thy own "most precious bloud I see the wounds thou "hast received for my sake. I behold how thy "holy flesh was rent and torn for my sins. O "the Agonies, O the pains and sorrows which "thou hast endured for my salvation! I will "never willingly grieve thy heart any more. "Far be it from me, to pierce thee again, by "slighting thy Commands. I had rather dye, "than wound thee by my unkind unfaithfulness "to thee. Rather had I be torn in pieces my "self, than break thy Laws, and violate thy "Covenant

" Covenant wherein I am ingaged. I forſwear " all confederacy with thy enemies, and all op- " poſition to thy will and pleaſure. I vow moſt " ſincerely, that I will endeavour to live in all " good Conſcience towards God and towards " all men. *So help me God?* as I mean to be " true and faithful to thee, to my lives end. *I have ſworn, and I will perform it; that I will keep thy righteous judgments. I have inclined my heart to perform thy Statutes alway, even unto the end. I hate vain thoughts: but thy Law do I love. Depart from me, ye evil doers; for I will keep the Commandments of my God. Hold me up, and I ſhall be ſafe: and I will have reſpect unto thy Statutes continually.*

Pſal. 119. 106; 112, 113, &c.

V. But the Obedience of Chriſt *to the death*, which we here remember, puts me in mind to add another conſideration (which we are to have in this Action (that belongs to this, which I have now handled. It is ſuch a Covenant wherein we ſtand engaged, that *by doing this, we covenant even to dye for him, rather than deny him.* We promiſe to be obedient to him, as he was to his Heavenly Father, ſo that if he demand our lives to be laid down to do honour to him, we cannot honeſtly refuſe it. For as we offer the Sacrifice of Praiſe and Thankſgiving, in this Commemoration of him: ſo we offer, I told you and preſent our ſelues, our Souls and Bodies to God, to be a lively, holy and acceptable Sacrifice unto him. Now the very life of the

Beaſt

Beast which was offered in Sacrifice, was given to God; its Blood being shed at the Altar. And therefore the compleat meaning of this phrase, and of this action, of *offering our selves to be Sacrifices* to God, is this: that we part with our selves so entirely and are so absolutely devoted to him; that it shall not be in our power afterward to recal this gift: no, not though we die for it. As the Beast that was offered to God was no longer the owners; and the Blood; *which is the life* (saith he himself) became appropriated wholly to his uses: so the grant we make of our selves to God at his Altar is irrevocable: we are no longer our own, but his, and cannot resume our selves any more into our own disposal: but if he will have our very life, it must be at his service. This was one reason, I make no doubt, of receiving the Sacrament so oft in the beginning of our Religion; that they might fortifie their holy resolution of following Christ to his Cross, and dying for the testimony of his Truth: to which they expected continually to be called. I have the authority of an holy Martyr (S. *Cyprian*) for it, who tells us (in his Book upon the *Lords Prayer*) that in his Church they Communicated every day: which custom remained till S. *Hierom's* time at *Rome*, and in *Spain*. One great end of it was, that they might be well appointed against the assaults of their enemies; and have courage, as good Souldiers of Christ Jesus, to march after him, even unto the death. For the same person, giving an account in one of his letters *, why he would

Epist. 54. Cornelio.

would receive to the peace of the Church certain persons that had faln away in time of persecution (but now bewailed their fault, and resolved to be more constant hereafter:) saith, that he saw a new storm arising, and was assured by divine admonitions and tokens, that a more furious conflict would be renewed. And therefore it was necessary to receive them into Communion again (whom he exhorts to fight valiantly and play the men) that so *they might not be left naked and unarmed: but be strengthened by the protection of Christs Body and Blood. For since the Eucharist is designed for that end, that it may be a defence or safeguard to them that receive it, we arm those with the Ammunition of the Lords fulness*, whom we would have to be safe from the adversary. For how can we teach and provoke those to pour out their blood, in the confession of his name, to whom we deny the blood of Christ, when they are about to fight? or how can we make them fit for the Cup of Martyrdom, if we do not first admit them, by a right of Communication, to drink the Cup of the Lord in the Church? He cannot be fit for Martyrdom, who is not armed by the Church for the war. That heart will fail, which by receiving the Eucharist, is not lifted up and inflamed.* By which last words, it is clear that the minds of Believers were raised up by the Eucharist, and had a holy zeal enkindled in them, to follow Christ in sufferings. *The Priests who celebrated the Sacrifices of God every day* as he speaks in the same Epistle) *prepared Sacrifices and Victimes to be offered to God.*

* *Munimento Dominica Saturitatis.*

For remembring the blood of Jesus, and being touched with a sense of his love to them; they went away full of heat and courage: as those who had made a sworn agreement to suffer death valiantly; which Christ underwent for their Salvation. And in his next epistle but one, which is an exhortation to Martyrdom, he calls upon the people of *Thebaris, to arm their right hand with the spiritual sword*, (speaking according to the manner in those dayes, when they received the Eucharist into their hand, as we do now, and not into their mouth, as the fashion is in the present Church of *Rome*) *that they might never stretch it forth to Idolatrous sacrifices*: but being mindful of the *Eucharist, that hand which received the body of the Lord, might embrace him and hold him fast; and receive hereafter the reward of cœlestial Crowns.* The like we read in his Book concerning those that fell away, in a time of suffering: when other mens *mouths sanctified with the cœlestial meat, after the Body and Blood of the Lord, refused to taste the profane infections and reliques of Idols.* I shall add no more but the words of another writer *; under his name, which are very significant. *When we celebrate the Sacrament*, saith he, *we are admonished to ruminate and chew over and over again, the example of our Lord; that his passion may be alway in memory; and the punishments of death may not terrifie the Heirs of the Crucified: but they may feed and refresh themselves, with the joyful solemnities of a timely resurrection. O how excellent is this Cup! How*

* *De Cardinal. operibus Christi: Cap. de Cœna Dom.*

How religious is the excess of this Drink! by which we are divinely out of our selves: and forgetting the things that are behind, reach forward to those that are before. And losing the sence of this world, and contemning the delights of the purpled rich man; we cleave to the Cross, and suck the blood, and lay our tongues in the wounds of our Redeemer. They were transported, he means, by the thoughts of Christs death, beyond themselves, and thought of nothing but dying for him, if he called them to it: preferring his Cross, which they carried always in their mind, before the greatest riches and glory in the World.

And with the same affections should we be inspired when we make the same Commemoration of him? professing we had rather dye than dishonour him and his religion, by denying them: Vowing our very life to be expended upon his account, if there be occasion for it. This being a *Feast*, as I told you, *upon a Sacrifice;* we ingage by doing this, that we will become a bloody Sacrifice to him, if his will be that we should be offered up for his service. It being a *Communion*, participation, or fellowship with him; if he will have us to partake and have fellowship with him in his sufferings; we here express our selves to be well contented. We *unite* and *joyn* our selves to the *Crucified* Jesus; and so profess that if he will have us bear his Cross, we will not deny him. Nay we declare that we will glory in nothing so much as in the Cross of Christ: that we will rejoyce in tribulation: and think it is given to us as an honour to suffer with him.

him. For a Feaſt is a joyful meeting; and therefore our eating and drinking, at this Feaſt, ſhews that we will not think he feeds us with gall and wormwood, when we endure any thing for his Names ſake: but that he gives us the Wine of joy and gladneſs; when the ſame Cup is put in to our hand, which our bleſſed Saviour drank of. This is the very height of Chriſtianity; to which noble pitch we ſhould earneſtly ſtrive, by all means, to arrive. Every drop of our blood ſhould be ready to be poured out, for that Religion, which Chriſt ſealed with his own. And indeed, what better uſe can we make of our life, than to give it for him, from whom we received it, and who gave his life for us? And how much better is it not to live at all, than to live with the mark and brand of cowards and fugitives, from the Prince of Life and the Lord of Glory? Let us ſay therefore when we come to the Table of the Lord? "O how much do "we owe thee, moſt bleſſed Redeemer! How "great is the price which thou haſt paid for the "ranſome of us, miſerable ſinners! Tongue can-"not expreſs it, nor thought conceive it. What "ſhall I render unto thee for the incomprehen-"ſible benefits thou haſt beſtowed upon me? I "can give thee no leſs than my ſelf; which here "I reſign intirely into thy hands. Do thou di-"ſpoſe of me according to thy pleaſure. It is "but reaſonable I ſhould follow thee, whither-"ſoever thou leadeſt me. Though it be to thy "Croſs, I refuſe not to obey thy orders. "Though I ſhould die *with* thee, I hope I ſhall "not in any *wiſe* deny thee. For there is no

"better

" better use I can make of my life than to spend
" it for thee. I esteem all things but loss, for the
" excellence of thy knowledge.

" *I account not my life dear unto my* Act. 20. 24.
" *self, so that I may finish my*
" *course with joy. It is Christ that died; yea, ra-*
" *ther that is risen again: who is even at the right*
" *hand of God; who also makes intercession for us.*

" *Who shall separate me from the love*
" *of Christ? Shall tribulation, or di-* Rom. 8.34,
" *stress or persecution, or famine, or* 35, &c.
" *nakedness, or peril, or sword? (as it is written,*
" *for thy sake we are killed all the day long; we are*
" *accounted as sheep for the slaugh-*
" *ter.) Though all this should come* Psal. 44.17,
" *upon me, yet will I not forget thee;* 18.
" *nor will I deal falsly in thy Cove-*
" *nant. My heart shall not be turned back; neither*
" *shall my steps decline from thy way. Nay in all*
" *these things, I shall be more than a Conquerour,*
" *through him that loved me. For I am perswaded,*
" *that neither death, nor life, nor Angels, nor Prin-*
" *cipalities, nor Powers, nor things present, nor things*
" *to come. Nor height, nor depth, nor any other*
" *creature, shall be able to separate me from*
" *the love of God which is in Christ Jesus our*
" *Lord.*

And great reason there is, that we should cleave to him to the very death; if we consider the inestimable benefits which he by his death hath purchased for us, and by this Commemoration of it confirms unto us. Especially that of *remission of sins through his blood:* which he, for his

part, covenants to grant us, if we, for our part, be faithful to the death. For

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VI. We are not to consider this Action merely as a Feast, or only as a Feast upon a Sacrifice: but as *a Feast upon a Sacrifice for Sin.* Wherein we agreeing, as I said, to be his constant Disciples, profess our belief that *God hath set him forth to be a propitiation through faith in his blood:* and he gives us a part in that propitiation, and promises *to be merciful to our unrighteousness, and to remember our sins and iniquities no more.* It was not permitted to the Jews you know, (no not to the Priests themselves) to taste of the *blood* of any Beast, that was slain in their Sacrifices to God: but it was to be poured out at the foot of the Altar, after some part of it had been sprinkled thereon. And as for the *flesh* of the Sacrifice, if it was an offering for sin, that was to be wholly burnt also, and they were not allowed the least portion of it, at any of their Feasts. This is a priviledge belonging to Christians alone at the Table of the Lord: where they not only eat of the Bread, which represents the Body or Flesh of Christ; but drink of the Cup, which represents his Blood. *We have an Altar* (i. e. a Sacrifice) *whereof they had no right to eat that served the Tabernacle:* that is, which the Jewish Priests themselves, who ministred at the Altar, could not partake of. We are admitted to the injoyment of more singular priviledges, than they were invested withal. As we are partakers of a better

Heb. 13. 10.

better Sacrifice, which is of greater efficacy and vertue, than any of theirs were: so God receives us into a nearer familiarity with himself; and by setting before us not only the body of that Sacrifice which was offered to him, but the blood also (which was his own proper food) plainly tells us that he intends to make us partakers of the highest blessings; even of his own joy and happiness. Of which he gives us strong assurance, in that he lets us partake not only of the *blood of the Sacrifice*, in this figure and representation: but of the *blood of that Sacrifice, which was offered for the sins of the world.* This bids us rest assured of his abundant grace; and not doubt of our acceptance with him, to a participation of his highest favour. There is nothing now to hinder it, nor to make us call in question his merciful kindness toward us. For we have such a token and pledge of forgiveness of our sins by this Sacrifice; as the ancient people of God had not of the forgiveness of their offences, by the blood that was offered at Gods Altar. They were not admitted to taste of that blood, as we are, of the blood of Jesus: and so could not have *that boldness, and access with confidence to God*, which we have through the faith of him.

Nova est hujus Sacramenti doctrina, &c. Lex quippe esum sanguinis prohibet: Evangelium præcipit ut bibatur.
Auth. Serm. de Cœna Domini.

This seems to be one great secret of this Sa-

crament: as appears from the words of S. *Luke* and S. *Paul*. who tell us, that this Cup which we drink of, is *the New Covenant in Christs blood, which was shed for the remission of sins.* We are confirmed, by *doing this*, in that gracious Covenant; which assures us of forgiveness through his Blood. He gives us a right to those benefits (of which that is the first) which he obtained by his obedience to the death. Which is the import also of the word *Communion*, used by St. *Paul* to express the effect of this Sacrament; 1 *Cor.* 10. 16. The Cup of blessing which we bless, *is it not the Communion of the Blood of Christ? the Bread which we break, is it not the Communion of the Body of Christ?* In its full signification, that phrase denotes, not merely our being made of his Society, but our having a *Communication* of his Body and his Blood unto us: * of which we partake by eating this Bread, and drinking this Cup, in remembrance of his death for the remission of sin. And so we beseech our merciful Father (in the Prayer of Consecration which our Church prescribes) *that we receiving these his Creatures of Bread and Wine, according to his Son our Saviours holy institution, in remembrance of his Death and Passion, may be partakers of his most blessed Body and Blood.* For after the Bread and Wine are deputed by holy prayer to God, to be used for a Commemoration of Christs death; though

Luke 22. 20. 1 *Cor.* 11. 25. compared with *Mat.* 26. 28.

* So the word κοινωνία is rendred in other places, *Gal.* 6. 6. *Phil.* 4. 15.

though they do not ceaſe to be, what they were before, yet they begin to be ſomething which they were not before this Conſecration. That is, they become now to us, *viſible ſigns of an inward and ſpiritual grace:* and do not merely figure to us the breaking of Chriſts Body and the ſhedding of his Blood; but are a pledge of that inward and ſpiritual grace, which they repreſent. What that grace is, we are taught in our *Catechiſm*; when it tells us that it is, *the Body and Blood of Chriſt, which are verily and indeed received of the faithful in the Lords Supper.* That is, they have a real part and portion given them in the death and ſufferings of the Lord Jeſus; whoſe Body was broken and Blood ſhed, for remiſſion of ſins. They truly and indeed partake of the virtue of his bloody Sacrifice; whereby he hath obtained an eternal redemption for us. This is the meaning ſure, of partaking of his Body and Blood, which are here communicated. Becauſe this Bread and Wine do not become his Body and Blood, by ceaſing to be Bread and Wine: but by tendring them to us, as a *ſpiritual grace.* Their efficacy therefore and virtue by the divine favour is made ours. All the effects and benefits of his paſſion are imparted to us by theſe, which in themſelves are but Gods Creatures of Bread and Wine: yet by his appointment become to us the Body and Blood of his Son. In ſhort, *there is nothing which the Body and Blood of Chriſt can be to the ſpirits of men,* but by theſe tokens he exhibits it to us, and gives us an intereſt in it. This is *ſpiritually to eat his Fleſh and drink his Blood;* as both our Church and the

ancient ſpeak. Our ſouls entertain and feaſt themſelves upon his Sacrifice; being really made partakers of whatſoever his body and blood can do for them. Which S. *Gregory Nazianzen* meant, I ſhould think, when he ſaith that *theſe oblations are the Communication of the Incarnation of God; and of the ſufferings of God** .How doth he communicate to us his Incarnation, but by giving us the fruits and benefits of it? and ſo he communicates to us his broken Body and his Blood that was ſhed. We partake of both in the ſame manner. *We are admitted to participate of the ſecret of the ſufferings of Chriſt* (as he ſpeaks in another place‖) and by means of this Sacrament are veſted in the merit of them. For it is not merely his Body and Blood, but his Body *broken* and Blood *ſhed* (as I ſaid juſt now) which we are made partakers of. And that is as much as to ſay, we are partakers of his death: the breaking of the Body and ſhedding the Blood, being the death of him who ſuffers in that manner.

* In his Θεοφανεια Tom. 2, Jamb. 15.

‖ τοῦ χριστοῦ παθημάτων κοινωνοῦμεν. Orat. 40.

And thus indeed the Bread and Wine are changed, not by aboliſhing their ſubſtance but, by turning them to this divine uſe (to which they are deputed by prayer according to Chriſts inſtitution) to tender to us the ſpiritual grace of the broken Body and Blood ſhed of our Saviour. The principal part of which grace is, remiſſion of ſin. For ſin being done away; death, the fruit

fruit of sin, is abolished: he graciously restores us to the priviledge of immortality which we had lost: and in order to it assures us he will not fail to communicate the grace of his holy Spirit to assist and further us in our way to everlasting bliss. We may be satisfied that he will send a living vertue into our spirits, to quicken, excite, and strengthen us, to do according to our Vows and Ingagements: that so *we may continue in his love, as he continued in his Fathers love, by keeping his Commandments.* For this is the nature and office of all Sacramental pledges, to assure us of the good Will of God, and of his Truth in fulfilling his gracious promises. He engages to be faithful to us by *giving* them; as we engage our selves to be faithful to him, by *receiving* them. God bids us believe that we shall *be accepted in his beloved;* nay, he puts us in possession of all that which the Gospel promises, and the Sacrifice of Christ on the Cross obtained to us: *mercy, grace, and peace:* remission of sin; the power of the Holy Ghost, and eternal life.

Thus the Prayer of Consecration runs in the ancient Liturgies: into which though many things are foisted, suitable to the conceits of later times, yet they contain sundry expressions of Christian Devotion, worthy of those who are called the Authors of them. *Bless this Bread and this Wine* (saith that ascribed to S. *Chrysostom*) *make it to be the Body and Blood of thy Son*, &c. *that it may be to all that partake of it, for the washing of the Soul, the forgiveness of sin, the*

communication of the Holy Spirit, &c. And a little after. *Make us worthy to partake of thy heavenly and dreadful mysteries, of this holy and spiritual Table, with a pure Conscience; for the remission of sin, the pardon of our offences, the communication of the holy Spirit, the inheriting the Kingdom of Heaven, and confidence before thee; not for judgement or condemnation* In that also which goes under the name of S *James* (to mention no more) we find these words. *Be merciful to us, O God, according to thy great mercy, and send upon us and upon these gifts thy Holy Spirit, that it may sanctifie and make this Bread the holy Body of thy Christ, and this Cup the precious blood of thy Christ; that they may be to all those who receive them, for the remission of sin and for eternal life, the sanctification of body and soul, the bringing forth the fruit of good works, and the establishing of thy holy Catholick and Apostolick Church which thou hast founded upon the ROCK OF FAITH; that the gates of hell may not prevail against it*, &c. The meaning of which words [*make this Bread the Body of thy Christ*, &c] are so well expounded in the Service of the *Roman* Church, by the addition only of these two words [*TO US*] as if their forefathers had studied to prevent that gross Conceit, which now they have entertained *. For the Prayer there concerning the Bread and Wine is, *that they may become to us the Body and Blood of thy well-beloved Son our Lord Jesus Christ.*

* Our Writers have shewn often enough, that the fancy of *transubstantiation* is not countenanced by the service of that Church which teaches it.

Christ. God doth not make them so *in themselves*, by changing their substance: but *unto us*, by their change from the common to this Spiritual use. Nor doth the Prayer, now mentioned, for the Holy Spirit to come and sanctifie them, and make them his Body to us, &c. suggest any such thing, as a change of their substance. For the ancient Writers frequently say as much concerning the sanctifying of the Water in Baptism, by the holy Spirit: and yet it remains Water still, though it serve to the mystical washing away of sin. So do the Bread and Wine remain Bread and Wine, after the sanctifying of them; and their becoming the Body and Blood of Christ to us. They are both, Bread and Wine in their substance; and the Body and Blood of Christ in the Spiritual use to which they are appointed: To that use when once they are consecrated, we have no regard at all to the substance of Bread and Wine: but only to the Body and Blood of Christ; which by doing this are communicated to our souls, in the remission of sin, the sanctification of the Spirit, and eternal life. To conclude, what *Gregory Nyssen* saith concerning Baptism* [*Do not contemn the divine washing, nor undervalue it as a common thing, because of the Use of the Water: for that which it works is great; and there are wonderful effects of it*] we may say concerning the Supper of the Lord; Bread and Wine are but small things: but in this holy use of them they are great, and produce admirable effects. Nay he himself immediately mentions this very thing;

* *Tom.* 2. *in Bap. Christi p.* 802.

among others, for an example of the great benefit that may be received from common matters; when they are applied to a divine use. "This "Altar, saith he, at which we stand is in its Na-"ture but ordinary stone; nothing different "from those you tread upon: but being dedica-"ted to Gods service, it is an holy Table, &c. "*And this Bread also, is in the beginning but* "*common bread: but when the mystery hath offer-*"*ed it, then it is called and it is the Body of Christ.* "So the mystical Oyl and so the Wine, which "are little worth before the Blessing, after the "sanctification of the Spirit, have another kind "of *operation*. And thus a Priest who the other "day was a vulgar person, being separated by "blessing, becomes a Guide, a Governour, a "Teacher of piety, &c. And *these things he* "*doth, without any change at all in his body or form.* By these examples any man may see that he thought, the Bread and the Wine in the Sacrament become the Body and Blood of Christ; with no more change in their substance, than there is in the Water with which we baptize, or in the Priest who ministers there or at the Eucharist. But that they are *called* the Body and Blood of Christ in regard of the Use to which they are sanctified; and *are* his Body and Blood, in regard of the wonderful effects which are communicated to the faithful in the use of them; *viz. remission of sin, and all other benefits of his passion.*

Now what greater favour can we desire at Gods hands, than to be admitted to such fellow-

ship

ſhip with him and with his Son Jeſus Chriſt? What is there of equal power with this, to poſſeſs our hearts with the love of God? Was there ever any ſo treated by him as we are? Did the Friends of God in ancient time receive ſuch pledges of his grace and favour? Were they ever made thus one with him and joyned to him, by partaking of his Sons Body and Blood? Who would not give up himſelf ſoul and body eternally to him, that thinks of theſe things? Who can think he makes a dear purchaſe, if he give his life in exchange for ſuch invaluable bleſſings? We ſhould go to the Table of the Lord and ſay;

"How excellent is thy loving kindneſs O God!
"How precious are thy thoughts towards us, how
"great is the ſum of them! Who would not fear
"thee? Who would not love thee, and glorifie
"thy Name? For *thou haſt given us*
"*exceeding great and precious promi-* 2 *Pet.* 1. 4.
"*ſes, that by them we might be*
"*partakers of a divine Nature.* Thou haſt ſealed
"them with the Blood of thy Son: aud haſt
"made a new Covenant with us
"in that blood, *to put thy laws in* *Heb.* 10. 16, 17.
"*our hearts and write them in our*
"*minds; and our ſins and iniquities to remember no*
"*more.* Thou haſt made him an high Prieſt for
"ever *to make interceſſion for us:* and given him
"power and glory at thy right hand; that he
"may be able to perform all his
"Promiſes. *Faithful is he that cal-* 1 *Theſſ.* 5. 24.
"*leth us, who alſo will do it. For*
"*ever, O Lord, thy word is ſetled* *Pſal.* 119. 89,
"*in Heaven. Thy faithfulneſs is* 90.

unto

"*unto all generations.* But thou haſt given like-
"wiſe farther aſſurances of thy Mercy and thy
"Truth: by entertaining us at thy Table; and
"making us partake of that Body and Blood,
"which was offered for our ſins. Enough, e-
"nough, O moſt merciſul Father! We ſee the
"love thou beareſt to us. We cannot deſire
"greater tokens and teſtimonies of it, than theſe
"thou haſt given us. *All thy*
2 Cor. 1. 20. "*promiſes in Chriſt*, we believe,
"*are Amen;* certain, faithful
"and true. We know and are
1 John 2. 1, 2. "ſure, that *we have an Advo-*
"*cate with the Father, Jeſus*
"*Chriſt the righteous; and he is a propitiation for*
"*our ſins.* I will never doubt any more of thy
"good will towards us: for I taſte and feel that
"the Lord is gracious. *The*
Pſal. 111. 4, "*Lord is gracious and full of com-*
5, 9. "*paſſion: he will ever be mindful*
,, *of his Covenant. He hath ſent*
"*redemption unto his people; he hath commanded*
"*his Covenant for ever: Holy and reverend is his*
"*Name. The mercy of the Lord,*
Pſal. 103. 17, "*is from everlaſting to everlaſting*
18. "*upon them that fear him. To*
"*ſuch as keep his Covenant, and*
"*to thoſe that remember his Com-*
Pſal. 130. 5. "*mandments to do them. I wait*
"*therefore for thee O Lord, my ſoul*
"*doth wait: and in thy Word do I hope.* Mine
"eyes ſhall be ever towards the
Jude 2. "Lord; that *Mercy and peace*
"*and love may be multiplied unto*
"*me.*

"me: that I may walk in the light as thou, Lord,
"art in the light; for so shall we
"still have fellowship one with 1 John 1. 7.
"another, and the Blood of Jesus
"Christ thy Son shall cleanse me from all sin,
"Amen.

VII. The natural consequence of what hath been said concerning the love of God towards us, in sending his only begotten Son, that *we might live through him*, and he might be *the propitiation for our sins*; is drawn to our hand by S. *John* 1 *Epist.* 4. 11. *Beloved, if God so loved us, we ought also to love one another.* This is so certain a fruit of an hearty sense of Gods merciful kindness to us, that no man ought to think he loves him, or hath any fellowship with him or with his Son Jesus, who doth not feel in himself an unfeigned affection and readiness to do good, to all his Christian Brethren. *By this we know that we dwell in him, and he in us* (which we pray for at the Lords Table) *because he hath given us of his Spirit, v.* 13, That is, endued us with his own kind, and gracious Nature and Disposition. Of which that we may not fail to be partakers, he hath ordained this Sacrament to be *a bond of Union between all Christians*, who believe in one common Savionr, and all partake of his Sacrifice. There is no doubt, but this is one of the ends for which he invites us to this Feast, that we may profess charity to all our Brethren, and joyn our selves in a league of Friendship with them, as well as with himself. This was the intention

of

of publick Feasts in all Cities of the world. *Athenæus* mentions such among the *Athenians*, *Lacedemonians*, *and Cretians**. Whose Law-givers had appointed common entertainments, at which the Citizens met in one place; that they might be more firmly linked together, and not espouse any private interest. Many other besides these he there remembers: at which they thought it of great import that all should appear and present themselves. For he immediately adds the Saying of an ancient Poet who admonished them, *that Friends and Companions should not long abstain from these Feasts, because this was a most lovely Commemoration*‖. (the very word used by our Saviour at the institution of this Feast of his) They commemorated, I suppose, the common benefits that had been bestowed on them, the famous Acts of their Ancestors, and the marvellous Victories and deliverances which they had obtained: whereby they were ingaged to love and unity, without which they could never hope to remain so happy. Such meetings (besides those ordained by the Law) there were among the Jews, that lived in the same neighbourhood: who maintained society and friendship by eating of the same food in the evening of the Sabbath. Which was as much as to say (as *Maimonides* his words are*.) *We are mingled toge-*

* *L. 5. Deipnosoph. cap. 1, 2.* φυλετικὰ δεῖπνα φειδιτία and Ανδρεῖα.

‖ --ἀνάμνησις ἡ πάλαι χαριεστάτη αὕτη

* Mentioned by Dr. *Lightfoot* in 1 *Cor.* 10.

together, or associated; there is one food for us all: no man intrenches on his neighbours property. But as there is one equal right to us all in this common place, so there is a several right to every one in the place which is peculiar and proper to himself. Thus our Companies and Fraternities have their Common Halls and Feasts also: which were appointed for nothing else, but that they might the better maintain love and kindness, among the Brethren of the Society. In like manner this Divine Feast of our Saviours institution, was attended with that of charity: in which the poor were entertained as Christian Brethren together with the rich; for the continuing and promoting of friendship, unity, and peace among them all. Nay, this Feast it self was designed, without all question, for this purpose, as well as others: that all those who met at the same Communion, might be joyned together in the strictest bond of holy friendship; by partaking all of one Bread, and drinking of one Cup. So S. *Paul* teaches us; 1 *Cor.* 10.17. *For we being many are one bread, and one body: for we are all partakers of that one bread.* As the Bread was broken to commemorate the sufferings of Christ, whose Body was broken for our sins: so it was broken also to be distributed among all the Communicants; in token that they were but one Body; Members of the same Christ, and members one of another. As it was a Feast, their eating at the same Table declared their friendship and charity: but their eating there of one and the same Loaf (which represented the Body of Christ) more effectually declared it, and ingaged the holy Brotherhood to

greater

greater Unity and intireness of affection. It is well observed by S. *Chrysostom**, that it was not lawful for the people among the Jews to partake of that part of the Sacrifice which was given to the Priests. But they had their portion to themselves, and the Sacrificer with his Friends another portion different from the Priests But now it is not so, saith he: *One and the same body and one and the same cup is given to all. To teach us that we are one body: differing no more one from another, than member doth from member in the same body. And therefore we are not to throw all upon the Priests, but every one is to take care of another; and contrive as much as he is able the good of the whole Church.* I will only add the words of S. *Cyprian**: who saith, *the Lords Sacrifices declare the Christian Unanimity, knit together in a firm and inseparable charity. For when our Lord called the bread which is kneaded together and made up by the union of many corns, his body; he denoted Christian people.* And when he *calls the wine, which is pressed out of many grapes and gathered together in one, his blood; he signifies also our flock, coupled by the mingling together of an united multitude.* From whence it is manifest to all that will not shut their eyes; that he took the Bread to be Christs Body, not only as it represents Christ, but all the faithful together with him. Which appears more fully from the long discourse he makes in another place ‖; con-

* *Homil.* 18. in 2 *Cor. p.* 647.

* *Epist. ad Magnum. p.* 151. *Edit Regal.*

‖ *Epist. ad Cæcilium* 63. *p.* 103.

concerning the mixing of Water together with Wine in the Cup of the Lord; as the custom then was. "Waters, saith he, in the holy "Scripture signifie many People and Nations: "which we behold also contained in the Sacra-"ment of the Cup. For since Christ bare us "all, who likewise bare our sins, we see the "People to be understood by Water, as the "Wine shews us the Blood of Christ. Now "when the Water in the Cup is mingled with "the Wine, the People is made one with Christ: "and the multitude of Believers is coupled and "joyned together with him in whom they be-"lieve. Which conjunction of Water and "Wine is so mingled in the Cup of the Lord, "that they cannot be separated one from the "other, *&c.* So that in Sacrificing the Cup of "the Lord, the Water alone "cannot be offered*, no more "than the Wine alone. For "if one offer Wine alone, *it "begins to be the Blood of "Christ without the people.* if "Water alone, *it begins to be "the people without Christ.*

* He is disputing against those who used only Water in this Sacrament.

"But when both are mingled and joyned together "by such an union that they cannot be known one "from the other, then the spiritual and heavenly "Sacrament is perfected. It is just so likewise in "the other part: the Body of the Lord cannot be "Meal alone or Water alone, but both must be "made one and coupled together and make up "one solid Loaf. By which Sacrament also *our "people is shewn to be made one.* That as many

"corns

"corns being gathered together in one, and "kneaded and mixed together make one Loaf: "so in Christ who is the Bread from Heaven, we "may know there is one Body; to which our "number is joyned and united. From which words we may clearly discern (that I may touch on this by the way) that he did not believe the Wine in this Sacrament was turned *in substance* into the Blood of Christ, but only in *representation and use*. For it begun to be his Blood, when it was offered to God, just as the Water begun to be the people and flock of Christ. He uses the same words of both. And therefore if we say he thought the Wine was changed from its own nature into the very substance of Christs Blood: we may as well say, he believed the Water to be changed from being water, and to be made the very substance of his Church or People. In the like manner we may discourse concerning the Bread, which, in his opinion, is so made Christs Body, that it is also the body of the Church. For that is represented, he saith, together with Christ, by the Flour and Water made into one Bread.

But not to trouble our selves any further with Dispures, let us therefore when we partake of the Table of the Lord, think, that as thereby we are made one with Christ, so we are joyned in the closest Union one with another. And let us remember when we are making our selves ready for this heavenly Feast, that as we are going to commemorate the dearest love of our Lord, and to profess our love to him: so to engage

gage our selves to the heartiest love towards all the Members of the same Body; to enter into a Covenant one with another (as well as with him) by eating of the same Bread and drinking of the same Cup; that we will never fall out any more; much less hate, malign, or do despite and injuries one to another: but live for ever in the peace of God; in unity and godly love. O that this holy use of this Sacrament were more seriously regarded and laid to heart! It would make a marvellous change in the face of Christs Church; if all that partake of his Table, did cordially embrace as loving friends; and resolve to remain in an inseparable affection. For *Love* or Brotherly charity *is the fulfilling of the Law:* and would certainly secure all those duties, which we owe to our Neighbour: as S. *Paul* shews, *Rom.* 13. 8, 9, 10. If our hearts were filled with it, we should not only be preserved from doing of him harm: but it would make us do him good. By *giving* and communicating to his necessities* ; and by *forgiving* him, and passing by his injuries, trespasses and offences: under which two heads, are comprehended all the offices of brotherly charity. We have our Saviours word for it, that if this heavenly vertue were but planted in our breasts, all other Christan vertues would presently shine in us and adorn our souls. For he compares this loving and kind disposition, free from all base selfishness and covetous desires (which look only at their

* Which is joyned with *breaking bread*, *Act.* 2. 42. and rendred by us *Fellowship*.

their own particular profit) to the eye in our head: which when it is clear and pure, *the whole body is full of light, Matth. 6. 22* And therefore the oftner we come to the Lords Table, with this end, among other, in our aim; the better Christians we shall grow. We shall preserve this light that is in us, from growing dim: and renewing our friendship at this Feast (to which the Lord invites both high and low, rich and poor) we shall neither despise, nor envy, nor bear ill will, nor be hard hearted one to another any more. Nay, our light will so shine before men, that they seeing our good works, will glorifie our Father which is in Heaven.

It is a maxim (I observe) among Politicians, that a great Person or Governour should Feast or entertain but seldom; upon some special occasions: because it is uncertain whether he shall procure by it *favour or envy*. Some may think themselves neglected; and others think themselves disparaged, who are not able to give the same entertainment. But our Lord upon the quite contrary reasons, invites us frequently to his House and Table: because he invites all, and makes no difference, upon account of mens outward estates; and expects nothing at all again, but that all his Guests would love one another, with a sincere heart, and unfeigned affection. The great he would engage not to scorn the meaner sort; and the meaner sort not to envy the great. He would oblige the rich to be merciful and liberal; and the poor to be thankful and contented.

tented. The weak in knowledge not to judge the ſtrong; and the ſtrong not to deſpiſe the weak: but all to live together as loving Brethren and Members of the ſame Body. That ſo, they may *have the ſame care one for another. And whether one Member ſuffer, all the Members may ſuffer with it: or one Member rejoyce, all the reſt may rejoyce with it.* And whatſoevee differences may ariſe, he conjures them, by all that is ſacred and dear to them; that they fall not out, nor make any quarrels: much leſs divide and ſeparate themſelves one from another; or do any thing that may ſpoil the harmony and conſent of their affections, together with the comfort of their lives and the beauty of his Church. "*O how good*, "*how pleaſant it is* (ſhould "every one ſay when he is at this Feaſt) *for Bre-* "*thren to dwell together in Unity!* Heaven and Earth "are pleaſed with this happy agreement and ſweet "accord. *Here the Lord commandeth a bleſſing,* "*even life for evermore.* Never will I make any "jars in this heavenly conſort. Nothing but "love, nothing but love, ſhall poſſeſs that "heart, in which, thou O Lord of love, art "pleaſed to inhabit. I willingly enter into "theſe holy bonds of friendſhip and peace. I "tie my ſelf here inſeparably to all my Bre- "thren. I embrace them all in every place, "with an open and enlarged heart. I will ever "endeavour to *keep the Unity of the Spirit in the* "*bond of peace:* and will *love not in word nor* "*tongue, but in deed and in truth.* And O that "we could feel that holy Spirit, which gathered

Pſal. 133. 1, 4.

"ſo

"so many Nations, and Tongues, and People of "sundry sorts, into one body of the Church; de- "scending once more to joyn together all Chri- "stian hearts. Come Holy Ghost, and draw us all "to unity, concord and peace.

Ephes. 4. 3, 4, 5. "That as there is *one Lord, and*
Acts 4. 32. "*one Spirit, and one Baptism,*
"*and one hope of our calling;* so "*the multitude of Believers may be of one heart, and* "*of one soul.* O blessed Jesus, who when thou "ascendedst up on high gavest gifts to men, yea, "to the rebellious also; renew thy ancient "bounty to thine Universal Church. Visit our "minds and inspire us with heavenly grace; "*that we may be like minded, ha-*

Phil. 2. 2. "*ving the same love, being of one*
"*accord, and one mind.* That so at "last there may be but one voice

1 *Cor.* 1. 10. "also: *that we may all speak the*
"*same thing, and that there be no* "*divisions among us: but that we be perfectly joyned* "*together in the same mind, and in the same judg-* "*ment. Now the Lord of peace himself give us* "*peace always, by all means.*

2 *Thess.* 3. 16. "*Now the God of patience and con-*
"*solation, grant us to be like mind-*
"*ed one towards another, after the*

Rom. 15. 5, 6. "*example of Christ Jesus: that we*
"*may with one heart and one mouth*
"*glorifie God, even the father of*
"*our Lord Jesus Christ. And the*

1 *Thess.* 3. 12, 13. "*Lord make us to encrease and*
"*abound in love one towards ano-*
"*ther, and towards all men: to*
"*the*

" *the end he may ſtabliſh our hearts unblameable in* " *holyneſs before God even our Father, at the coming* " *of our Lord Jeſus Chriſt with all his Saints.* " Amen.

VIII. Now what is there that will more certainly accompliſh our wiſhes, and make us love our Brethren, do them good and forgive them; than a grateful ſence of all Gods beneſits to us, who are leſs than the leaſt of them? This will provoke us to love and to good works: and make us not to be weary of well-doing. It will preſs our hearts to render ſomething back again to him from whom we have received all: and what he needs not himſelf, to beſtow on his Members, who were as dear to him as his life. And therefore S. *Paul*, I obſerve, after he had made a paſſionate exhortation to the *Coloſſians* to put on *bowels of mercies, kindneſs, long-ſuffering, forbearing and forgiving one another, if any man had a quarrel againſt any, and above all to put on charity, and to let the peace of God rule in their hearts, to which they were called in one body:* immediately adds in the cloſe of all, *AND BE YE THANKFUL.* As if he thought that this would ſecure all the other: as they do the reſt of our duty. And for this very purpoſe hath our Saviour inſtituted this holy Feaſt, that our hearts may be raiſed to *Praiſe and give thanks to the Father of mercies* with the devouteſt affection; not only when we are there, but *at all times and in all places.* This is a thing that cannot be omitted

Coloſſ. 3. 12, 13. 14. 15.

ted at this Feast, without spoiling the very nature of it. It is not what our Lord appointed it to be; if this be wanting. With this we begin; with this we continue; and with this we conclude this holy Action. Nay, it is *Thanksgiving*, with prayer to God, by which the Bread and Wine are sanctified, that they may become to us the Body and Blood of Jesus Christ. And (to say no more) it is so much of the essence, as we speak, or being of this Action, that it hath been the name of it for many, if not for all Ages. We find this Sacrament called the *Eucharist*, that is, *Thanksgiving* in the most ancient Writers: which would make one think this was the name belonging to it in the Apostles times. And indeed S. *Paul* calls it the Cup *of blessing*, which is the very same with *Thanksgiving*. For, if you observe it, the Evangelists use these words indifferently when they speak of the institution of this holy Feast. S *Matthew*, and S. *Mark* say that he took the Bread, *and blessed*; and he took the Cup and *gave thanks*. S. *Luke* and S. *Paul* only say, he took Bread and *gave thanks*: and the cup in *like manner*. And thus they speak also in another matter, concerning common food: which will help to explain this business. S. *Luke* saith Christ looked up to Heaven, when he took the five loaves and two fishes to feed the multitude, and *blessed them*, *Luke* 9. 16, S. *Matthew* and S. *Mark* say only, that looking up to Heaven *he blessed*, *viz.* his Father, who is in Heaven, *Matth.* 14. 19. *Mark* 6. 41. And S. *John*'s words are that he distributed them, *when he had given thanks*, *John* 6. 11. From whence

whence we may conclude these two things. *First*, that *blessing* and *giving thanks* are the very same in their language, or include one the other; which may be further confirmed from, 1 *Cor.* 14. 16. *Secondly*, that though this *blessing* or speaking good of his Name, and *thanksgiving*, be directed immediately to God; yet the Creatures for which we bless and thank him, partake of the blessing, and become the better to us. For so the Loaves and Fishes were blessed, by our Saviours blessing God. And so we say in common speech, that before we eat we should *bless the Table* (or those good creatures that are before us;) because by thanking God for them, he grants them to our use, with his good will and blessing*. And in like manner at the last Supper of our Lord, he blessed the Bread and Wine, by giving thanks, aud blessing God, to be to his Disciples the divinest blessings, and pledges of his singular love. And thus we are to conceive it is at this day; by the blessing and thanksgiving of him that Ministers at this holy Feast, to which all the people say, *Amen*, and joyn their hearty consent, those creatures of Bread and Wine are sanctified and blessed, to those excellent uses, which I have already named*. For thanksgiving and blessing suitable to this occasion (if nothing else were added) include the most powerful prayer to God,

* See 1 *Tim.* 4. 4, 5.

* Thence *Justin Mart.* calls them εὐχαριστηθεῖσα τροφὴ, in English, *Thanksgiving'd food* or food hallowed by thanksgiving, *Apol.* 2.

that by receiving this Bread and Wine in remembrance of his Son Jesus, he would make us partakers of all the benefits, which he procured by dying for us. And therefore you ought to be very careful of this as a principal part of your duty here: to *lift up your hearts*, when the Minister calls upon you, *unto our Lord God*: and *to give thanks and praise together with all the heavenly Host to the Father almighty, who of his tender mercy gave his only Son Jesus Christ to suffer death upon the Cross for our Redemption*, &c. And be sure to say *Amen* to that prayer which presently follows in our Service (for the clearer understanding of the use to which the Bread and Wine are deputed, and of the means whereby they come to be so: which is the divine blessing) *that we receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.* Nay, all the time of this holy solemnity, praise and thanksgiving are to be intermixed with every part of the Action: to make it the more effectual to us. We cannot commemorate him, as I told you, without extolling and magnifying his Name, and making our acknowledgements to him. And how can we remember his making his Soul an offering for sin; without special thanks unto him for so great a kindness? We ought to profess our selves Christians, with the height of joy and gladness of heart. To bless him for the gracious Covenant into which he receives us. To vow our selves unto him with the most solemn thanks, that he will accept such poor things as

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we are to be his ſervants. And to make a grateful mention of all the benefits, he hath bestowed on us, and intends unto us; and to all our ChriſtianBrethren: whoſe concernments ſhould be very dear unto us, as well as our own. And truly the ancient Church were ſo much in love with this duty, that they gave thanks to God, for all good things; the benefits we enjoy by all his Creatures: as well as for our redemption by his Son Jeſus. Becauſe this Feaſt accompanied that of Charity; in which, their bodies were fed, as in this, their Souls· and becauſe of the offerings they then made of ſome of the Fruits of the Earth (as we do now of money in lieu of them) for an acknowledgement to God, that he was the Author of all the bleſſings which they enjoyed. But this always made the principal part of their acknowledgements that God had ſent his Son into the World to ſave ſinners. And therefore (as our Church teaches us in the Exhortation juſt before the Communion) *above all things we muſt give moſt humble and hearty thanks to God the Father, the Son, and the Holy Ghoſt, for the redemption of the world by the death and Paſſion of our Saviour Chriſt, both God and man: who did humble himſelf even to the death upon the Croſs for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life.*

It is certain that it was not common Bread and Wine which the ancient Chriſtians prayed might become the Body and Blood of Chriſt to them! But Bread and Wine firſt ſanctified, by being of-

Irenæus L. 4. cap. 34.
....Offerens ei cum gratiarum actione ex creatura ejus.

fered to God with thanksgiving, and presented to him with due acknowledgments that he was the Lord and giver of all things. After which followed a thankful mention of the great love of God in sending his Son to redeem mankind by his death, represented by that holy Bread and Wine broken and poured out, in commemoration of his Passion. This was the principal thing of all, which our Church therefore expressly puts us in mind of, in the words now recited; and distinctly acknowledges in the Prayer of Consecration. As for the other, that also is to be understood when you see the Bread and Wine set upon Gods Table by him that Ministers in this Divine Service. Then it is offered to God; for whatsoever is solemnly placed there, becomes by that means a thing dedicated and appropriated to him.

And if you observe the time when this Bread and Wine is ordered to be placed there, which is immediately after the Alms of the people have been received for the Poor, you will see it is intended by our Church to be a thankful oblation to God of the fruits of the Earth. And accordingly all that are there present, when they behold the Priest thus preparing the Bread and Wine for consecration to an higher mystery, should secretly lift up their Souls to God in hearty thanksgiving, and offer him the Sacrifice of praise for these and all other such like benefits: desiring him to accept of these gifts, as a small token of their grateful sence that

that they hold all they have of him, as the grea Lord of the world. And so we are taught to do in that Prayer which immediately follows in our Liturgy, for the *whole state of Christs Church*, and wherein we humbly beseech him, to accept not only our Alms, but also our *oblations*. These are things distinct: and the former (Alms) signifying that which was given for the relief of the poor; the latter (*oblations*) can signifie nothing else but (according to the style of the ancient Church) this Bread and Wine presented to God, in a thankful remembrance of our food both dry and liquid (as *Justin* Martyr speaks) which he, the Creator of the world, hath made and given unto us. But above all we must be sure to offer our devoutest acknowledgments for that gift of gifts, the Son of God dying for us: without which thanksgiving, to speak the truth, we do not do that which Christ commanded, and so cannot hope for the blessing he hath promised. Hear S. *Chrysostom* (instead of all that treat of this matter) who excellently declares the manner and reason of Thanksgiving, in a Sermon of his upon the Eighth Chapter of S. *Matthew*. "A perpetu-"al memory, saith he, and "thanksgiving for a good "turn, is the best way that can be found, to se-"cure and preserve it to us. And therefore the "dreadful mysteries and full of Salvation, which "we celebrate in every assembly, are called the "*Eucharist*: because *they are a commemoration of* "*many benefits, and shew forth the principal piece* "*of divine Providence, and dispose us always to*

Homil. 25. in Matth. p. 178. Edit. Sav.

" *give him thanks.* For if to be born of a Virgin
" was a great wonder: what was it to be crucified, to shed his Blood for us, and to give himself to us for a Feast and a Spiritual banquet? what shall we call this? where shall we place it? we can do no less than give him thanks perpetually. Let this precede both our words and works: and let us give him thanks not only for our own good things but for those of others. For by this means we shall destroy envy, and bind charity faster; and make it more genuine and of a kindly nature. For a man will not be able to envy them any more, for whom he gives thanks unto his Master. And therefore the Priest, when this Sacrifice is in hand, bids us *thank God for the whole world: for what is past, and what is present, and for those things that are to come.* This sets us free from the Earth and translates us to Heaven: and of men makes us Angels. For they making a Quire gave thanks to God, for the good things he bestowed on us, saying, *Glory be to God in the highest, on earth peace, good will towards men.* Thou wilt say perhaps, what are they to us? they live not upon the earth, nor are men like unto our selves. It is all one for that; this signifies very much to us. For we are taught hereby to love our fellow servants, so as to account their happiness to be our own. Let us do so then; giving thanks perpetually for our own blessings, for others; for little, for great: or rather there are none little that come from God. And that I may pass by other things, which are more than the sand for mul-

" titude;

"titude; what is there comparable to this dis-
"pensation? For that only begotten Son of his
"who was more precious to him than all things
"besides, hath he given for us enemies. And
"not only given him; but after that gift, set him
"before us for our Table: doing all things him-
"self for us: *both to give, and then to make us*
"*thankful for his gifts.* For mankind being gene-
"rally ungrateful, he undertakes throughout,
"and doth all things for us himself. *And what*
"*he did for the Jews putting them in mind of his*
benefits from PLACES, and TIMES, and
"*FEASTS; that he hath done here: from a kind*
"*of Sacrifice, casting us into a perpetual remem-*
"*brance of the good he hath wrought for us.* None
"labours so much that we should be ap-
"proved, and great and ingenuous, as God
"who made us. And therefore he doth us
"good oftimes even against our will: and gives
"us many good things which we know not of.

It is but reason then that *whatsoever we do in word or deed, we should do all in the name of our Lord Jesus Christ; giving thanks to God and the Father by him,* Colossf. 3. 17. which *Theodoret* refers to this business. *There being those,* saith he, *that required them to worship Angels, the Apostle enjoyns the contrary: that they should adorn their words and deeds with the memory of our Master Christ; and send up thanksgivings to God the Father by him, and not by Angels.* To him we should address all our Services, in a grateful remembrance of his love in Jesus: and, as our Communion Book excellently expresses it. *we should*

give him (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. But especially when we go to this holy Communion, we should *enter into his gates with thanksgiving and into his courts with praise:* we should *be thankful unto him and bless his name.* Saying,

Psal. 145. 3. "*Great is the Lord and greatly to*
"*be praised: his greatness is un-*
"*searchable. Great and marvel-*
Revel. 15. 3. "*lous are thy works, O Lord God*
"*Almighty, just and true are thy*
"*wayes, thou King of Saints.*
Psal. 106. 2. "*Who can utter the mighty acts of*
"*the Lord? who can shew forth*
100. 3. "*all his praise? He made us and*
"*not we our selves: we are his*
116. 8. "*people and the sheep of his pa-*
"*sture. He holdeth our souls in*
66. 9. "*life, and keepeth our eyes from*
"*tears, and our feet from falling.*
36. 6. "*Thou, Lord, preservest man and*
"*beast. Thou givest food to all*
145. 15, 16. "*flesh. The eyes of all wait on thee,*
"*and thou givest them their meat in*
"*due season. Thou openest thy*
"*hand and satisfiest the desire of*
34. 3. "*every living thing. O magnifie*
"*the Lord with me, and let us ex-*
"*alt his name together. O give*
"*thanks unto the Lord for he is*
"*good, and his mercy endureth for*
136. 1, 2, 23. "*ever. O give thanks unto the*
"*God*

"*God of gods: for his mercy endu-* "*reth for ever. Who remembred* "*us in our low estate: for his mercy endureth for* "*ever. And hath redeemed us from our enemies:* "*for his mercy endureth for ever.*	24.
"*I will praise thee with my whole* "*heart: The high praises of God* "*shall be in my mouth. Who hath*	138. 1. 149. 6.
"*raised up a mighty Salvation for* "*us: and hath not spared his own* "*Son, but delivered him up for us* "*all. Who hath obtained for us*	Rom. 8. 32. Heb. 9. 12.
"*an eternal redemption: and gi-* "*ven us all things that pertain unto* "*life and godliness, through the* "*knowledge of him that hath called* "*us by a glorious power. Bless the* "*Lord, O my soul, and all that is* "*within me bless his holy name.*	2 Peter 1. 3. Psal. 103. 1, &c.
"*Bless the Lord, O my soul, and* "*forget not all his benefits. Who forgiveth all thy* "*iniquities: and healeth all thy diseases. Who re-* "*deemeth thy life from destruction: and crowneth* "*thee with loving kindness and* "*tender mercies. I will praise the* "*Lord with my whole heart, in* "*the assembly of the upright and in* "*the Congregation. While I live*	Psal. 111. 1. 146. 2.
"*will I praise the Lord: I will* "*sing praises unto my God while I* "*have any being. My mouth shall* "*speak the praise of the Lord: and* "*let all flesh bless his holy name for* "*ever and ever.*	145. 21.

Thus I am come to a conclusion of the second part of my Discourse; concerning the Nature, End and Use of this Holy Sacrament. The sum of what hath been said is this. It is an holy Feast in commemoration of our Lord Christ, especially of his Death. In which we, for our part, make a solemn profession of his Religion; and tie our selves in the strictest Covenant to follow him unto the death, and to live in love and charity with all our Christian Brethren. And he, for his part, makes a representation of his dying love to us, and confirms the continuance of it; giving us pledges that he will make us heirs of all the blessings, which were the purchase of his Body broken and Blood shed for us. So that when the minister gives the Bread and the Cup to us, we should think that Christ by him gives us tokens and assurances of his continued and everlasting love and kindness. And when we take, eat and drink that which he gives us, we should look upon it, as expressing our consent to continue his faithful Disciples, in hope of that eternal life, which God that cannot lie hath promised to us.

In short, the whole Action is the renewing of a Covenant between Christ and us. He by giving, we by receiving, engage our selves to perform our mutual promises. He his promises, of giving us pardon, power to do well, and immortal bliss. And we our promises of loving God with all our heart and soul and strength: and our neighbour as our selves. All which we

are

are to reflect upon, with the greatest love to God and our Saviour; with thanksgiving, blessing, and praise; and with an humble confidence that it shall be to us, according to his Word.

To promote which ends I have concluded every particular Head of this Discourse, with a brief Meditation, which may be used in this manner.

The *First* of them may serve to excite our devout affections before we go to Church; or, when we have placed our selves conveniently, just before the Communion begin; or while the company are making their oblations to God. The *Second* will be proper immediately after the Consecration, while the Minister is receiving himself, and giving the Communion to the other Ministers that may be there present with him. The other *Six*, half of them may be used after we have received the Bread; and the other half after we have received the Cup. Or if any desire a more compendious form of Devotion, wherein to lift up their Souls to God immediately after their receiving; they may reserve those till they retire from the Holy Table to their seats again: and in this manner address themselves to him just after the receiving of the Bread.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all com- 2 Cor. 1. 3.

fort.

fort: who, according to his abun-
1 Pet. 1. 3. *dant mercy, hath begotten us again unto a lively hope by the Resurrection of Jesus Christ from the dead.*
Col. 1. 22. 13, 14. *Who hath reconciled us in the body of his flesh through death, to present us holy and unblameable and unreproveable in his sight. Blessed be God who hath delivered us from the kingdom of darkness and translated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of our sins. I love thee, O Lord, I love thee. I devote my self most unfeignedly unto thee. I will ever cleave unto thee, and unto all my Brethren, with settled purpose of heart:*
Psal. 139. 23, 24. *Search me O God and know my heart: try me and know my thoughts. See if there be any wicked way in me: and lead me in the way everlasting. Yea, though*
Psal. 23. 4, 6. *I walk through the valley of the shadow of death, I will fear no evil: for thou art with me. Thy power, and thy care of thy flock; they*
104. 33, 34. *comfort me. Surely goodness and mercy shall follow me all the dayes of my life; and I will dwell in the house of the Lord for ever. I will sing unto the Lord as long as I live; I will sing praise to my God, while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. And let all the people*
67. 3. *praise thee, O God, let all the people praise thee. O that men would praise the Lord for his good-*
ness;

nesſ; and for his wonderful works to the children of men. Let them Sacrifice the Sacrifices of thanksgiving, and declare his works with rejoycing. For his merciful kindneſs is ever more and more towards us, and his truth endureth for ever. Praiſe ye the Lord. 107. 21, 22. 117. 2.

Or thus.

Lord, what is man that thou art ſo mindful of him, or the ſon of man that thou thus viſiteſt him! Thou haſt made him a little lower than the Angels, and crowned him with glory and with honour. Thou haſt given him dominion over the works of thy hands, and haſt put all things under his feet. Many, O Lord my God, are thy wonderful works which thou haſt done; and thy thoughts which are to us ward, they cannot be reckoned up in order unto thee: if I would declare and ſpeak of them they are more than can be numbred. Sacrifice and offering thou wouldeſt not: But a body haſt thou prepared for thy Son Jeſus; Who hath done thy will, O God: and made himſelf an offering for ſin; and made us one body with himſelf. Bleſſing, and honour, and glory, and power, be unto thee O Lord God Almighty; and unto thy Son for ever and ever. I offer up my ſelf intirely, both Soul and body, unto thee. I conſecrate my ſelf here moſt faithfully to thy Service. I delight to do thy will, O Pſal. 8. 3, 4. Pſal. 40. 5. Heb. 10. 5. Pſal. 40. 8, 11.

my

my God: yea, thy law is within my heart. Withhold not thy tender mercies from me, O Lord: let thy loving kindness and thy truth continually preserve me. Unite my heart to fear thy name. Fill me with all thy fulness O God: and above all things with fervent charity. This I pray, that my love may abound yet more and more in knowledge and in all judgment;

Phil. 1. 9, 10, 11. *that I may approve things that are excellent; that I may be sincere, and without offence till the day Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto thy glory and praise. I am thine; save me. Multiply grace, mercy and peace upon me unto eternal life.*

Psal 68. ult. *For it is thou O God, that givest strength and power unto thy people. Blessed be God.*

Immediately after the receiving of the Cup, they may lift up their hearts and say,

Ephes. 1. 3, 7, 8. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence. O Lord, how manifold are thy works! in wisdom*

Psal. 104, 24, &c. *hast thou made them all. The earth is full of thy riches: and so is the great and wide sea, wherein are creatures innumerable. These wait all upon thee: that thou mayest*

give

give them their meat in due season. Thou openest thine hand, and they are filled with Good. But eye had not seen, nor ear heard. neither did enter into the heart of man, the things which thou hadst prepared for them that love thee: and hast now reveiled to thy holy Apostles and Prophets by the Spirit; according to thy eternal purpose in Christ Jesus our Lord. Who for us men and for our Salvation, came down from Heaven; and was manifested in flesh to destroy the works of the devil; and dyed for our sins; rose again for our justification; ascended up on high to give gifts unto men; and is at the right hand of God to make intercession for us; Angels, authorities, and powers being made subject unto him; and sent forth to Minister for them who shall be Heirs of Salvation. O the unsearchable riches of Christ! in whom are hid all the treasures of wisdom and knowledge. I submit my self unto thee, O thou Prince of life, and Lord of glory: unto thee I will live henceforth; and not unto my self: and if for thee I must dye; the will of my Lord be done. Thy favour is better than life: in thy presence is fulness of joy, and at thy right hand are pleasures for evermore. Lord, increase my faith; strengthen my hope; raise my love to a greater

1 Cor. 2.9,10.

Ephes. 3.5,11.

1 John 3. 8.

Rom. 4.25.

Ephes. 4. 8,

Heb. 7. 25.

1 Pet. 3. ult.

Heb. 1. ult.

Ephes. 3.8.

Col. 2.3.

Psal. 16. ult.

Luke 17. 5.

height;

height; and make patience to have
Revel. 11. 11. *its perfect work: that I may not*
love my life unto the death. But
1 Pet. 1. 7. *the tryal of my faith, though it be*
tried by fire, may be found unto
praise, and honour, and glory at
Colos. 2. 2. *thy appearing. And O that our*
hearts may be comforted, being knit
together in love! that we may be
Ephes. 4. ult. *ever kind, tender-hearted, forgiving*
one another, as thou, O God, for
Christ's sake hast forgiven us. That so, with united minds and affections, we may be still praising
thee and saying; Blessed be the
Psal. 72. 18, 19. *Lord of Heaven and Earth, who*
only doth wondrous things. And
blessed be his glorious name for ever,
and let the whole earth be filled wth his glory: Amen *and* Amen.

Or thus.

O the breadth, and length, and
Eph. 3. 18, 19. *depth, and heighth! O the love*
of Christ Jesus our Lord, which
Phil. 2. 7, 8. *passes knowledge! who made him-*
self of no reputation, but took up-
him the form of a Servant: and humbling himself, became obedient unto death, even the death of the
cross, for us miserable sinners.
Revel. 5. 12. *Worthy is the Lamb that was slain*
to receive power, and riches, and
wisdom, and strength, and honour,
and glory, and blessing. For he
hath

hath washed us from our sins in his blood and hath made us Kings and Priests unto God; to offer up spiritual Sacrifices acceptable to God by Revel. 1. 5, 6. 1 Pet. 2. 5.
Christ Jesus. Behold, O Lord, an heart that offers up it self unto thee, in love unfeigned. I absolutely resign my will to thy holy will and pleasure. Not my will, but thy will be done. And praised be God, who hath made a new covenant with us in the blood of Jesus: who hath by him reconciled all things to himself, both in heaven and in earth: and hath now renewed unto us the assurance of his continued love. Colos. 1. 20.
Unto thee, O God, do we give thanks: unto thee do we give thanks: for that thou art near unto us, thy wondrous works declare. Psal. 75. 1.
The Lord remember all our offerings, and accept our Sacrifices. Grant us according to our hearts desire and fulfil all our petitions. That we may be filled with the knowledg of his will, in all wisdom and Spiritual understanding: and may walk worthy of him unto all pleasing, being fruitful in every good work, and increasing in knowledge: strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness; giving thanks continually to the Father of mercies, who hath made us meet to be partakers of the inheritance of the Saints in light. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. And let all the people say, Amen. Psal. 20. 3, 4. Colos. 1. 9, 10, 11. 1 Tim. 1. 17. Psal. 106. ult.

Some

Some perhaps may ſtill deſire a more compendious form of addreſs to God our Saviour, immediately after they have communicated: for whoſe ſake I ſhall add theſe two following. As ſoon as the Miniſter hath pronounced thoſe words, *Feed on him in thy heart by Faith with thankſgiving*, they may ſay,

I believe, O bleſſed Jeſus, that thou art the Lord of Heaven and Earth; the Prince of life, and the King of glory. I moſt heartily thank thee, that thou waſt pleaſed to ſtoop ſo low, as to viſit us poor duſt and aſhes, yea, vile and miſerable ſinners. Bleſſed be thy goodneſs which moved thee to do a great deal more: to humble thy ſelf to the death, even the death of the croſs, that we might be lifted up to immortal life. I devote my ſelf everlaſtingly to thy love and obedience. I conſent to all thy holy Goſpel: deſiring that all the dwellers upon earth would praiſe and ſerve thee. Let all Nations come and worſhip before thee. Let all generations call thee bleſſed: and ſhew forth thy dying love, while the Sun and Moon endure: to the glory of God the Father. Amen, Amen.

At the giving of the Cup, let them attend to thoſe words; *Drink this in remembrance that Chriſts Blood was ſhed for thee, and be thankful*: and ſay,

I do remember with all thankfulneſs, thy moſt marvellous love, O my gracious Lord and Saviour: and the remembrance of it is dearer to me, than the poſſeſ-

ſion

ſion of thouſands of gold and ſilver. I will never forget thy merciful kindneſs, which is ſo great towards us: but be always ſhewing forth thy praiſe; and giving thanks to the Father of mercies, who hath raiſed up ſuch a mighty ſalvation for us. Bleſſed, for ever bleſſed be his incomprehenſible love which gave his only begotten Son to dye for us, that we might live through him! Henceforth I will not live to my ſelf but unto him that dyed for me. Behold, and accept, O God, an heart that entirely vows it ſelf unto thee; and delights to do thy will. Preſerve me unchangeably in thy love, and in unfeigned love to all my Brethren. Let thy mercy, O Lord, be upon me, according as my hope is in thee. Amen.

But when you have eaſed your hearts a little in theſe expreſſions of faith, love and grateful remembrance of our Saviours kindneſs: you will ſtill find room for more devout effuſions of your ſouls in ſome holy paſſion or other; while you are at this Feaſt. Either before or after you have been at the Table of the Lord (while the reſt of the company is communicating) there will be time to entertain your ſelves with ſundry pious thoughts and meditations; which I ſhall briefly ſuggeſt unto you in the next part of this Treatiſe; that now follows. The intention of which, I told you in the beginning, ſhould be to inſtruct you in a plain and eaſie method; how to partake of this holy food with the greater fruit and delight alſo.

PART

PART III.

Containing a familiar way of disposing our selves to Communicate with Profit and Pleasure.

HAVING shewn you what is the Nature and Use of this Feast; you will expect, perhaps, that I should tell you, who are the persons whom our Lord invites and calls unto it. Which is a question so easie to be resolved, from what hath been said, that I have assigned no part of this Discourse, for the discussing of it. *If you are baptized into the name of the Lord Jesus, and seriously believe his Religion; if you take upon your selves to make good that Promise, Vow and Covenant which was made in your name, when you were baptized; if you understand the ends of this holy Communion (which I have named) and are willing and desirous to perform them; if you lie not under the censures of the Church for any violation of those sacred vows, which you have made to our Saviour:* You are the persons whose company he waits for, and would gladly see at his Table. Nay, he will take it ill, and account it a negiect of him and of your duty, a breach of your promise to obey all his holy Commands; if you accept not of his kindness in inviting you thither: because this is

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one of his Commands, as I have proved, that you ſhould do this in remembrance of him. Do not entangle your ſelves therefore in endleſs doubts and ſcruples about the qualifications that are required in thoſe that come to this Supper of the Lord: but only examine your hearts by this plain and certain rule. 'Do you believe the Go-'ſpel of Jeſus Chriſt to be the truth of God? 'Do you conſent to be governed by his Laws? 'Do you remember, and will you ſtand to the 'Vow that was made in your name, when you 'were baptized; Are you deſirous to renew 'that Covenant, in the manner that I have de-'ſcribed? Do you value his favour and grace 'declared in his precious Promiſes above all 'earthly things? Would you partake of this 'holy Communion, that you may Cpmmemo-'rate your Saviours dying love; that you may 'own and acknowledge him to be your Lord, that 'you may devote and unite your hearts unto him 'in ſtricter friendſhip; that you may bind your 'ſelf in the bond of peace to all your brethren; 'and that you may receive more of his grace and 'greater aſſurance of his love, as the moſt inva-'luable bleſſing? Then lay aſide all your fears, 'and humbly approach unto him; to render him 'the Sacrifice of praiſe and thankſgiving: and 'to receive freſh tokens and pledges of his un-changeable good will and affections to you. I 'ſhall make no more words of this matter: but only add, that you may know ſufficiently by the invitation which the Miniſter makes to you at the Communion, in Chriſts name (according to the order of our Church) who are perſons

qualified

qualified for this Feast. And it is expressed in such plain and pregnant words, that better cannot be devised for yonr direction and satisfaction. They are these.

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours; and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy wayes: draw near with faith, and take this holy Sacrament to your comfort.

Which that you may be able to do, I shall now proceed (according to the method I have propounded (in my endeavours to put you into such a temper of mind, when you are at this holy Sacrament; that you may perform all that which hath been said, wi:h more ease and edification also to your selves. And that I may the better raise those affections in you, which are suitable to this action; it will not be amiss to remember you a little of the excellency and dignity of the Feast to which you are invited.

To make a true Feast these four things (in the opinion of the most learned of all the ancient Romans) must conspire and meet together. *Chosen and select persons*, a *choice and delicate place*; a *choice time and season*, and *choice provision*; proportinoable to the quality both of him that makes it and of those that are

Varro, *lectis viris; lecto loco; lecto tempore; lecto apparatu.*

invited

invited to it. Now in all these regards, if we reflect a while on them, this Supper of the Lord which he makes for us, will be found to be incomparably beyond the noblest entertainment which the world ever saw.

For as concerning the persons that here meet together, they are our blessed Lord, the Master of the Feast, and those *that believe on his name: to whom he hath given the right, or privilege, to become the Sons of God, John* 1.12. A company of souls that are larger than the world; *Heirs of a Kingdom; rich in faith;* as full as they can hold of love and charity towards each other, and towards all men. So that there cannot be either more honourable or more sweet society found under Heaven.

Then for the place, you see it is prepared in the House of God: where we *give unto the Lord the glory due unto his name; and shew forth his salvation from day to day:* where we *pay our vows unto him in the presence of all his people; and make a joyful noise unto him by singing of his praises:* where the Angels (as I may say) are waiters; and the heavenly Host are glad to attend upon us: according to those words of the Apostle (in that very chapter where he treats of this Sacrament, 1 *Cor.* 11.10.) *the woman ought to have a covering on her head because of the Angels.*

As for the time, you see likewise it is commonly the *Lords-day:* on the day when he rose from the dead, when he trampled under his feet

the

the great enemy of mankind; when the Angels not ſo gliſtering as he, brought news that he had accompliſhed our redemption; when the Hoſt of Heaven was at a gaze to ſee mortal man made immortal; and reſtored to the ſtate of Paradiſe again: when we have nothing elſe to do but to reſt and rejoyce; to *declare the works of the Lord; to give thanks unto his holy name, and triumph in his praiſe.*

And laſtly, for the proviſion it ſelf, I have told you already what it is: the Body and Blood of the Lord of life: Bread that excels the Angels food: a cup of bleſſing, of which thoſe Sons of glory never taſted. To theſe our Lord calls us; nay, beſeeches and intreats us to come: that we may feaſt our ſelves on his ſacrifice of himſelf; and be filled with his love; aud ſatisfie our ſelves with his joys, and everlaſting conſolation.

Now what ſoul is there that can be willing to loſe his ſhare in ſuch divine food? that would be ſhut out from ſuch ſociety, or abſent from ſuch a place; or deſire to ſpend his day better than in near communion with our Lord? Either men do not believe theſe things, or they do not reflect on them and lay them to their hearts: for otherwiſe there is none that reads this writing, but will be moved to make one at this holy Feaſt. But then as you cannot chuſe, if you ſeriouſly conſider, but judge it very deſirable to be admitted to it: ſo you cannot but think in what manner it becomes you to be adorned, and how you ſhould behave your ſelves in ſo great a pre-

ſence. If a mean Subject ſhould receive a meſſage from his *Prince*, to come and bear him company at his own Table; would he not wonder and be aſtoniſht at the favour? would it not buſie every thought in his heart to know the cauſe? and would he not lay aſide all other imployment, that he might prepare himſelf to appear there after a decent and ſeemly faſhion? He could not be ſo ſtupid as not to ſtudy to form himſelf to a comely behaviour: and to learn to comport himſelf with all the reverence and fear, the caution and circumſpection, that his ſoul could poſſibly be maſter of. No marvel then if we ſee good Chriſtians ſo curious and exact, ſo diligent and laborious; to underſtand the meaning of our Lord in this invitation; to dreſs up their ſouls in the beſt manner they are able when they go to his Table; and to ſute their behaviour to the height of the ſolemnity? ſince to approach unto Majeſty on ſuch an occaſion, with negligent thoughts and after a careleſs faſhion; is to ſlight both the greatneſs and the grace of him, who grants us the honour of his ſociety. To gratifie therefore the pious deſires and endeavours that are in any ſouls, to render themſelves fit company for our bleſſed Lord at this Feaſt; I ſhall ſpend a few pages of this Book, in directing them how to demean themſelves before him, and diſpoſe their hearts to enjoy moſt ſweet and fruitful communion with him.

And that I may make my diſcourſe more eaſie and affectionate withal; I ſhall take the riſe of it from one of thoſe things juſt now named.

Much

Much of the contentment of a true Feast, consists in apt and good discourse; according to the old saying, *A supper without discourse, is a Crib and not a Table**. And therefore the old Roman, I mention'd, gives this description of the chosen persons, of whom he would have his Guests consist; that they should be such as know how to speak in a decent manner: and are *neither talkative, nor altogether dumb*‖. Our Lord then making a Feast here for us, and presenting himself unto us in this broken Bread, and Wine poured forth: we are not to look on these as dumb signs; but as things that speak most significantly and distinctly to us. Though we hear never a word with our ears, yet our minds are to conceive, when Christ crucified is set thus before our eyes, that we hear him discoursing to us of his Love; of the ends of his death; of all the great blessings that he hath bought for us; and of all those things which he justly expects from them that profess themselves his Disciples. And accordingly it becomes us, to make such replies unto him, and to answer in our hearts with such expressions of our affection: as may shew that we understand, and are very sensible what he sayes unto us. Of both these I shall treat a little: leaving it to every mans own devotion, to inlarge them, as he sees occasion, in his private Meditations.

* Δεῖπνον ἄνευ λόγου φάτνη, οὐ δεῖπνον.

‖ *Nec loquaces, nec omnino muti.*

I. *First* then, when you ſee theſe ſymbols of Chriſts Body and Blood, think that you behold the crucified Jeſus repreſented to you; that you ſtand in his ſight, and are in his company, yea, and hear him ſpeaking graciouſly to you, and calling you by the name of his choſen Gueſts, his dear Friends. And beloved Brethren, into what a trance would it caſt you, if you really ſaw the Lord of life and glory, and heard him thus ſaluting you? How ready would you be to fall into a ſwoon of love and joy, at the very mention of theſe few words; *My Brethren*? And yet for ſuch he eſteems us, ſaying; *I will declare thy name among my Brethren*, *Heb.* 2. 12. And ſo he called his Diſciples after he aroſe from the dead, ſaying, *Go tell my Brethren that I goe into* Galilee, *and there they ſhall ſee me*, *Matth.* 28. 10. And again, *Go to my Brethren and ſay unto them*; *I aſcend to my Father and your Father, to my God and your God*, *John.* 20. 17. And we may well conceive that in ſuch terms of grace he receives us at this holy Feaſt: and make account we hear him ſay; 'My Brethren, I ſent my Miniſters to 'call you to my Houſe and bid you to my Table, 'which here you ſee ſpread for you. It is well 'done that you are come; and I take it kindly to 'ſee you here. The reaſon of my invitation is 'that I may remember you of my love, and 'that you may ſhew your ſelves my Friends by 'a joyful commemoration thereof. I have no

'other

'other end in ſending for you, but to make you 'more ſenſible of your happineſs; and to lay 'obligations on you, by doing my will, to con-'tinue in it, and likewiſe to impart unto you 'new tokens of my love: the very greateſt 'pledges that I can beſtow on you, to aſſure 'you that I will be your eternal friend. You 'may think perhaps, that this is but a little 'Bread and Wine which here you ſee before 'you; and that it is but poor cheer which I 'have provided for you. But open the eyes of 'your mind; remember and believe what I have 'taught you; and you will ſee that this is my 'Body which was broken for you, and this is my 'Blood which was ſhed for you: and on theſe I 'would now have you feaſt together. Behold 'here, how the Spear pierced my Side. See the 'hole which was made by the Lance when it run 'to my very Heart. Do you not diſcern how 'my Hands were wounded; how my Feet were 'bored, when I was nailed to the Croſs for 'you? How deſpitefully was I uſed? how cru-'elly was I martyred and tormented? beſides all 'the mockeries and abuſes, the ſhame and re-'proach, the Agony and bloody Sweat which I 'endured to do you ſervice. Did I not love 'you, think you, when I ſuffered thus for you? 'Can you chuſe but read the greatneſs of my 'affection, which is writ in my moſt precious 'Blood? Can you doubt that you are dear unto 'me, whom I have purchaſed at ſo high a rate? 'Let theſe Wounds ſpeak for me, and tell you 'what a paſſion I was in for your ſake. Look 'into them; and ſee what a vehement deſire I

'had to accomplish your salvation. What sor-
'row was there ever like unto my sorrow? or
'what love was there ever like unto my love?
'This broken Bread, and this Wine poured out,
'tells you that I have dyed once for you alrea-
'dy; and I am now come by giving them to you
'to let you know that I do not repent me of it;
'but if it were needful, I would dye for you the
'second time. What greater assurance can your
'heart wish of my love, than this which I now
'offer you? What more would you have me
'do, to testifie that my heart is still towards you,
'and that I will be ever mindful of you? *As*
'*the father hath loved me, so I have loved you*: and
'all that I desire of you, is
'that you would *continue in*
'*my love. If you keep my Com-*
'*mandments you shall abide in*
'*my love: even as I have kept my Fathers Command-*
'*ment and abide in his love.* This is the token I would
'have of your kindness to me. *Ye are my friends, if*
'*you do whatsoever I command you.* Nothing else do
'I request of you, but that you would not hurt
'your selves by sinning against my love: that
'you would henceforth live unto me, who dyed
'for you. 'Come I beseech you now, and
'assure me, that you love me, Renew your
'Covenant of friendship with me, by taking,
eating and drinking this that I give you; plight
'me your faith that you will be ever true unto
'me. And then I will be your security against
'the curse and the condemnation which you
'dread. I will undertake for you, that all your
'sins shall be pardoned. Nay, I will present
'you

John 15. 9, 10, 14.

'you fair and beautiful before my Father, as if 'you had been always innocent. Take my word 'for it, that I will deliver you from the wrath 'to come, and give you the bleſſing of eternal 'life. If you doubt at all of it; come hither, 'take this Bread and drink this Cup: as ſure as 'you now receive theſe, your ſins ſhall be blot-'ted out and never remembred in the great day of 'Judgment. By theſe tokens I give you an in-'tereſt in my death and ſufferings. I oblige my 'ſelf by theſe ſenſible ſigns to perform all my 'Promiſes. I ſeal to you that gracious Cove-'nant which was made in my Blood. As cer-'tainly as I dyed: I aſſure you that you ſhall 'live for ever. Only, as I ſaid, do not deny me 'your hearty love. Grant me this ſmall requeſt, 'to correſpond with me in ſincere affection. And 'by eating and drinking here at my Table, tye 'your ſelves to be my faithful ſervants. Then I 'allow you to begin now the joys of Heaven. 'Nay, I require you to rejoyce in my ſalvation; 'to comfort your ſelves in my Promiſes; to ſo-'lace your ſouls in the hope of my glory, and 'to ſing the Song of Angels, which ſhall end 'and be compleated in eternal Hallelujahs. '*Praiſe ye the Lord.*

It is no dream and mere imagination, I aſſure you Chriſtian Readers, no vain fancy that you entertain your ſelves withal; if you conceive our Lord thus diſcourſing to you at his Table. For all this is, in effect, pronounced by the Bread and Wine which repreſent his precious Body and Blood. When they are broken and

poured out before your eyes, and offered to you to eat and drink in commemoration of his death; they report unto you his great love, and declare the agonies and pains which he indured, and give you assurance, by authority from him, that he will never cease to bless you and do you good. And therefore you cannot better affect your hearts and raise your devotion to him, in my opinion, than by expounding their meaning to your selves, and thinking you hear him uttering by them such words unto you, as I have now mentioned.

II. And will it be possible then that you should be altogether silent, and answer never a word unto him? Can you find nothing to return to so kind and gracious a Declaration of the bowels of his mercy towards you? Or will it be hard to tell him your heart, who hath so freely opened his unto you? No man sure can be mute, unless he be astonisht and struck dumb at the power and mightiness of his incomprehensible charity. This may indeed justly strike us all with the greatest admiration, and hold us a while in wondring thoughts, that we should be thus beloved of God. It will well become us to be amazed and lost in our thoughts; to be unable to do any thing at the first hearing of all these things, but only marvel that he should be so kind to such wretched sinners. We cannot begin this action better, than in a soul full of thoughts

thoughts not to be expressed. In a silent Admiration that the God of Heaven should thus graciously visit us; manifesting himself in our flesh, giving his Son to die for us, and inventing so many ways to make us rest assured of his love towards us.

But when you have recovered your selves out of this passion; how many other shall you feel struggling in your souls, which shall first present themselves unto him. Do but stay and pause a while, upon every part of the fore-going words; and you will find all sorts of resentments in your heart: which you may cast into this order, and thus address your Reply unto him.

I. You may be very much ashamed that you should give him so great trouble and put him to such pains; First to die, and then to find out so many wayes to remember you of his death, and perswade you of his never-dying Love. You may say to him in your heart; 'O my Lord, I 'blush to see my soul so foul, that nothing less 'than thy precious Blood would serve to wash 'and cleanse it. I am confounded to see thee in 'such a case, for us who cared not how vile and 'base and miserable we were. What have we 'done, that we should bring thee to a Cross? O 'what wretches were we, that we should under-'stand the love of God no better, than to stand 'in need of such an instance of it! with what 'confidence can we behold thee thus battered 'and bruised; thus wounded and bloody; thus

'full of pain and anguish as thou representest thy 'self unto us? I am asham'd to think that we 'have exposed thee to such ignominy and shame, 'I am grieved at the heart, that we have made 'thee a man of sorrows. And our infidelity, O 'how great is it! that after thou wast pleased to 'endure all this for us, we should stand in need 'of such frequent remonstrances of it: and be 'in danger to forget thee or distrust thee; unless 'thou didst continually thus present thy self un-'to us, and assure us of thy good will towards us. 'O my Lord, how shall I present my self before 'thee! who am one of those that have occasi-'oned all this care and pain; this agony and pas-'sion; this sweat and this blood. I sigh to re-'member the many groans, which we have made 'thy heart ake withal. It wounds my ears to 'hear those words, *My God, my God, why hast* '*thou forsaken me*, I am ready to ask thy par-'don, even that thou art come, at such a rate, 'to pardon us. It is too much, too much, but 'that thou art love it self, to spend all this love 'and kindness upon such insensible and ungrateful 'sinners.

Thus having begun to make your addresses to him, you may proceed in the second place.

II. Humbly to acknowledge your unworthiness to be Guests to so great a Person as he is. Though we cannot, if we understand the nature of this Feast, but come with as thirsty a desire to it, as the chased Hart to the streams of wa-

ter;

ter; with as hungry an appetite as a poor man to a full Table, or a covetous man to an heap of gold: yet still we must remember that we are but beggars, and those desires must be temper'd with much modesty, lowliness and humility of Spirit. Though our Lord say to us as *David* to *Mephibosheth* (2 *Sam.* 9. 7.) *Thou shalt eat bread at my table continually*; thou shalt always feast 'with me: yet it becomes us to bow down our 'selves, and say as he there did; *What is thy ser-* '*vant that thou shouldst look upon such a dead dog as* '*I am?* It is too high a favour to sup with thee: 'since I am not worthy to pick up the crums that 'fall from thy Table. The least offal of thy 'common mercies is too good for me; how shall 'I dare to approach to this fulness of heavenly 'blessings to which thou invitest me? I have sin-'ned, I have sinned; and am not worthy to be 'called thy son, or to bear thee company; In 'my very best attire I am so ragged, that I am 'ashamed to see my self; and therefore how 'shall I appear before thee? O my Lord, I come 'merely in obedience to thy call. I should not 'have presumed to appear in thy presence, but 'that thou hast bidden me. And been afraid to 'be seen in this condition, but that I was more 'afraid not to be seen here at all. My comfort 'is, that thou wilt not be angry with us when 'we obey thee; nor be offended that we shew 'our selves ready to execute thy Commands. And here

III. You may call to remembrance those sins which are the cause of your fear, and brought out

our Saviour to his Croſs. Excite in your heart an unfeigned ſorrow and grief that he hath been ſo affronted and wrong'd by you and all the world. Declare freely the ſenſe of your heart to him, and let him know by an humble and ingenuous confeſſion how the caſe ſtands with you. Say to him, 'O my Lord, thou doſt but call to 'mind by this remembrance of thy dying for 'us, the foulneſs and pollution of all mankind. 'All our iniquities ſtare me in the face, as the 'people gazed and ſtared on thee. I ſee our de-'formities, by ſeeing thee thus vilely and de-'ſpitefully uſed. It was our covetouſneſs that 'ſtript thee naked. Our pride that crown'd 'thee with thorns. Our intemperance that gave 'thee gall and vinegar to drink. Our contempt 'of Religion that put upon thee all thoſe ſcoffs 'and taunts. Our coldneſs in devotion, which 'put thee into that agony and ſweat. Our want 'of love to God, that made thee hated and re-'jected of men. I ſee as in a glaſs, now that I 'look upon thy Blood, the abominable ſtate of 'ſinful men: which never ſeemed ſo foul as now. 'How ſhall one of that wicked race be bold to 'look up unto thee: eſpecially ſince that I have 'known thy love, I have ſo lit-'tle valued it; and ſinned even 'againſt thy precious Blood *? 'Canſt thou endure to enter into 'familiarity with ſuch a ſoul as 'this, that here preſents it ſelf 'unto thee? may I hope to be 'admitted into thy holy fel-'lowſhip and to dwell with thee? I abhor, I 'loath,

* Here you may remember your particular offences.

'loath. I am weary of my self; desiring nothing 'more than to be made like to thee: in purity 'and holiness, in truth and justice, in love and 'charity, in lowliness and humility, in meek-'ness and patience, in compassion and forgive-'ness, in intire resignation to the will of God. 'From hence

IV. Proceed to stir up in your selves the greatest hatred against your sins, and all the wickedness that hath overspread the world. Which nothing can so effectually demonstrate to be odious and intolerable as this: that it hath made the nature of man capable to act such a villany, as to put to death, after a most shameful manner, the most innocent and harmless, nay, the most loving and kind, the most obliging and charitable Person that ever was. Continue your addresses to him, and represent your extreamest detestation of that covetousness and worldly mindedness, that pride and vain glory, that ambition and love of the praise of men, that envy and ill will, that wrath and bitterness of spirit, that hypocrisie and partiality: which betrayed and killed him the Prince of life. Shew him how much you abhor these and all that is evil: resolving to cleave to that which is good. 'Destroy O Lord, may you say, all these thine 'enemies, and root them perfectly out of my 'heart. Pierce through all these evil affections, 'by a stroke from thy Cross and Passion. I have 'brought them to be slain by thine hand, for 'they are too strong for mine. If there be any 'life remaining in them; O that they may be

'quite

'quite mortified, and never able to ſtir any 'more. They are offenſive to me, as well as 'unto thee. Would I might never ſee them 'more, but crucified and dead. Would I might 'never behold them, unleſs it be drowned in thy 'Blood. And then

V. Excite in your heart the mightieſt ſence of his love; which as it is never to be forgotten: ſo here it is more particularly to be pondered and affectionately commemorated. You may ſay to him; 'O my Lord, what manner of love is this, 'wherewith thou haſt loved us; that we ſhould 'be called the Sons of God! How great was thy 'goodneſs which brought thee down from Hea-'ven; and made thee one of us. And was it not 'enough that thou ſhouldeſt come to dwell a-'mong us in the likeneſs of ſinful fleſh: but 'thou wouldeſt alſo lay down thy life for us? 'Would nothing ſerve to teſtifie the height of 'thy affection to us: unleſs thou ſufferedſt the 'death of the Croſs to redeem us? O Love! O 'the infinite riches of thy Grace! for a Friend 'one might be content to die: but what ſhould 'make thee ſo in love with enemies? with the 'very worſt of enemies; with Idolaters; with 'us Gentiles who were without God in the world? Yea, with us, who now that we know the 'greatneſs of thy love, have ſo little or no love 'to thee? What am I, O Lord, that thou ſhouldeſt 'command me to love thee? Nay, ſhouldeſt 'take ſuch a courſe to deſerve my love? What 'am I to thee; that thou ſhouldeſt ſo much de-'ſire me? And now thus graciouſly viſit me, and

'come

'come to entertain me? What made thee being 'in Heaven with them, who know so well how 'to love and serve thee; descend to us who know 'so ill how to do either? couldst thou not be sa-'tisfied unless we enjoy thee? nor be contented 'to be without us; who have such low thoughts 'of thee and of thy love? Is it possible that 'thou shouldst still continue it to such ill-natur'd 'and insensible wretches? Art thou still desirous 'of our friendship? and come to give us new 'assurances of thy grace, by making us parta-'kers of thy Body and Blood? O how precious 'are thy thoughts to us! How great is the sum 'of them! I can do no less, most blessed Savi-'our, than set my soul wide open to thee; and 'accept thy kindness with the most inlarged affe-'ction of my heart. How glad should I be, if 'it were a thousand times larger, to correspond 'with such a love! How happy should I think 'my self, if I could think of nothing, and de-'light in nothing but only thee! O that a perfect 'image of thee, in all divine virtues, may be 'formed in me; and be ever dearer to me than 'life it self! that *I may live no longer, but thou,* 'O blessed Jesus, *mayest live in me. And the life* '*which I now live in the flesh, I may live by the faith* '*of thee, the Son of God: who lovedst me, and ga-*'*vest thy self for me,* Gal. 2. 20. And then

VI. Feeling the flames of his love in your heart, it will be a fit time to offer up your self intirely in the greatest devotion to his Service. Pray him to accept of a poor Sacrifice now at your hands. Though it be worth nothing at al; yet

yet entreat him to receive it, since it is the oblation of the heartiest affection to him. Say to him, 'O sweet Saviour, *I have*

1 *John* 4. 16. '*known and believed the love*
'*that thou hast to us.* I see here
'the excessive greatness of thy dying love. No
'heart is able to hide it self from the heat there-
'of. One cannot come near it; and not be made
'like the whole burnt offerings to the Lord. Ne-
'ver was any thing bought so dearly as this sinful
'soul. Never was so great a price paid for any
'Creature, as thou hast laid down for my sake.
'If I was as big as the highest Angel, I should
'be an oblation too little for thee. The flames
'of those heavenly fires, are not strong enough
'wherewith to offer to thee. But that I may be
'just (for it is no more) I humbly lay my self
'here at thy Altar; and present thee with all I
'have. I Sacrifice soul and body, without any
'reserves, to thy holy will and pleasure: though
'I must be beholden to thy great love, and not
'my own, to procure acceptance for me. I
'know how vile and unworthy I am, that thou
'shouldst have any respect to my oblation. All
'that I can say, is, that I offer my self for this
'end, that I may be made better: and so have
'every day more and more to return unto thee.

VII. For that purpose, ingage your selves in a Covenant to him, that you will never rob him any more of that, which you have so solemnly offered to him. 'I look, O Lord, (may you
'say) upon my self, as an holy and devoted
'thing. I have consecrated my self to thy ser-
'vice,

'vice, and so I will ever remain. Never will I 'be so sacrilegious as to employ my self to any 'other uses, but only thine. Thou hast been 'pleased to make me thy Temple: and therefore 'I will not willingly suffer thy holy place to be 'defiled. I am sealed to thy self and have thy 'mark upon me: I will never consent my soul 'should be broken up by any temptation, and 'stoln away from thee. I promise thee my faith-'ful obedience. I bind my self by these presents 'in a firm and everlasting tye
'of duty to thee. *I am not my* 1 *Cor.* 6. 20.
'*own: but bought with a price.*
'*Therefore will I glorifie God in my body and in my* 'spirit, which are Gods. *I will love the Lord my God* '*with all my mind, and with all my heart, and with* '*all my soul, and all my strength. And my Neigh-* '*bour as my self.* And then

VIII. Humbly beg leave of him, that you may believe in his Name for the remission of sin. Continue to say to him: 'Since thou hast so 'graciously dyed for me; since thou hast invited 'me hither to represent thy death and sufferings 'to me, and assure me of thy love; since thou 'hast bidden me to commemorate it at this holy 'Feast; be not angry if I call thee, *my Lord, and* '*God.* Suffer me to claim an interest in the 'Merits of thy precious Blood, which was shed 'to be a propitiation, for the sins of the whole 'world. Look on me, O thou that sittest at 'at the right hand of God, with the favour thou 'beareſt to thy people. Joyn thy powerful in-'tercession with my humble suits to the Father of 'mercies,

'mercies, that for thy sake I may be accepted 'with him. I believe *thou appearest in the presence 'of God for us:* and as we shew forth thy Sacri-'fice of thy self here on earth, presentest it in 'the most high and holy place, before the Mer-'cy-seat. Bless me O Lord, from that Throne 'of thy Glory: and raise up such a holy hope 'in thee; as if I heard that voice sound-'ing from thence, *I am thy Salvation.* And here

IX. Beg of him his mighty Grace to confirm you in your resolution: that so you may alway maintain in your Soul this hope of his pardoning Love. 'Since thou, O Lord, (may you say to 'him) art so forward to do us good, to bestow 'thy blessings unasked, to die for us when we de-'sired it not, to institute this Feast which we ne-'ver expected, to send thy Ministers to call us to 'it; let me take the boldness now to ask some-'thing of thee. O do not deny me the continu-'ance of thine Almighty grace. Take not thy 'holy Spirit from me: but let it be my constant 'Companion, my Guide, my Helper, my Com-'forter for ever. Is it not the purchase of thy 'Blood? Is it not thy own promise? Hast thou 'not received it of the Father? And art thou 'not possessed of it, and of glory and power to 'bestow it on us? Thou thy self hast told us that

John 10. '*it shall be given to those that 'ask it:* and that *because thou 'livest, we shall live also.* O do 'not lose what thou hast done already, for want of 'doing something more. *Perfect that which con-'cerneth*

'cerneth me: and forsake not the Psal. 138. 8.
'work of thy own hands. Hold
'me up and I shall be safe: and I 119. 117.
'will have respect to thy statutes 133. 58.
'continually. Order my steps in thy
'word: and let not any iniquity have dominion
'over me. I intreat thy favour with my whole
'heart: be merciful unto me according to thy
'word.

X. Now because there must alway be some mirth and joy at a Feast: conclude all in praises to our Lord, and rejoyce in his holy name. As he said to his Disciples when he washed their feet (*John* 13. 12.) so think you hear him speaking to you now. *Know ye what I have done to you?* Are you sensible what grace it is that I have bestowed on you? Do you know what I did for you upon the Cross; and what have I done unto you at my Table? 'O, dear Lord, that a man could 'but understand and conceive what thou hast 'done for us! It would melt and dissolve our 'hearts: and make them burst out into the high-'est expressions of joy and gladness. All that is 'within us would be roused up to bless thy holy 'Name. We should be fill'd with triumph and 'exaltation of Spirit in thy love: and the very 'furthermost parts of our soul would feel, that 'it is a most blessed thing to be thy servants. All 'the Musick, and Songs, and Melody that the 'Feasts of sensual men are attended withal, are 'not worthy to be named with the joys of those 'that sing continually and say,

Blessed be the Lord our God for Nehem. 9. 4, &c.
ever.

ever: blessed be thy glorious Name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone, thou hast made Heaven, the Heaven of Heavens with all their Host, the Earth and all things that are therein, the Seas and all that is in them; and thou preservest all, and the Host of Heaven worshippeth thee. Thou art the Lord, the God and Father of Jesus Christ: who hast chosen us in him before the foundation of the world; and redeemed us by his Blood; raised him from the dead, and given him glory that our faith and hope might be in thee our God. Thine, O blessed Jesus, is the greatness, and the power, and the glory, and the victory, and the Majesty; for all that is in the Heaven and in the Earth is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all. In thy hand is power and might, and in thy hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious Name. We will bless the Lord from this time forth, and for evermore. Yea, bless the Lord ye his Angels that excel in strength, that do his Commandments, hearkning to the voice of his Word, Bless ye the Lord, all ye his Hosts, ye Ministers of his that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my Soul.

Ephes. 1. 4. 1 *Pet.* 1, 21.

2 *Chron.* 29. 11.

Psal. 115. *ult.*

Thus if we did converse with him; and such holy communication did heartily pass between us: it would be so pleasant and delightful, that we

we ſhould cry out with the Jews in another caſe (*John 6. 34.*) *Lord evermore give us this Bread.* We ſhould long for ſuch another repaſt, and be deſirous every day to wait on him at his Table. At leaſt, we ſhould greedily embrace the next invitation that he gives us to come unto it. And becauſe we cannot every day do this in remembrance of him; we ſhould ſecretly retire unto him in our own heart, as into his holy Temple: and there call to mind what he hath done unto us, commemorate his love, maintain our accquaintance; preſerve our friendſhip, and renew to him our Vows: that by all theſe wayes we may prepare our ſelves for his fellowſhip and ſociety in the eternal world.

It may happen indeed that there may be but a few Communicants at the Table of the Lord: and ſo you may not have time there to do all this. In which caſe, you may uſe only ſome part of it; or thus in brief open your heart to him, when you ſee how he declares his love to you.

Adored be thy condeſcending love, O merciful Saviour, to thine unworthy ſervant, who bluſhes to lift up his eyes towards thee, even when thou inviteſt me unto thee. For, beſides my other guiltineſs, thu moſt gracious repreſentation which now thou makeſt of thy ſelf to me, doth but little move my dull and heavy affections to love and rejoyce in thee. I am heartily aſhamed of my ſelf: only, I deſire and reſolve to become better. And here I proſtrate my

ſelf

self before thee, as a humble worshipper of thee; presenting thee with a poor oblation of my soul and body, which I dedicate again with the most dutiful affection, I am able to excite, unto thee. Do thou, O Lord, excite a greater; that when I shall appear before thee again, I may present thee with a soul more pure, humble, meek, merciful, and improved in all other fruits of thy holy Spirit. In thy mercies alone are all my hopes. For as the

Psal. 103. 11, 12. *Heaven is high above the Earth, so great is thy mercy toward them that fear thee. As far as the East is from the West: so far hast thou removed our transgressions from us.*

57. 1. *O be merciful unto me, be merciful unto me; for my soul trusteth in thee. Look thou upon me, and be*

119. 132. *merciful to me, as thou usest to do to those that love thy name. Thou art*

v. 57, 173. *my portion, O Lord; I have said, that I would keep thy Word. Let thine hand help me? for I have chosen thy Precepts. Strengthen me*

Ephes. 3. 16. *with might by thy Spirit in the inner man; that denying all ungodliness*

Tit. 2. 12. *and worldly lusts, I may live soberly, righteously, and godly in this present world: Looking for that blessed hope, and the glorious appearing of the great God, and thee our Saviour Jesus Christ. Now unto him that is able to keep me from*

Jude 24, 25. *falling, and to present me faultless before the presence of his glory with exceeding*

exceeding joy, to the only wise God our Saviour, be Glory and majesty, Dominion and Power; both now and ever. Amen.

But when there is time to do the whole, you will not spend it, I hope, in any thing else, but such Meditations as these. Which, that they may be disposed in such order as every one of them may come in its season, you may make use of in this manner. Think you hear our Saviour speaking to you by the Bread and the Wine; when you see the one broken, and the other poured out. Then you may immediately imploy your thoughts in the *four* first (together with the *second* Meditation set down in the second part) while the Minister is Communicating himself and others with him. The V. and the VI. will be seasonable after you have received the Bread; and the VII. and VIII. after the Cup: together with those mentioned before in the same place. And the two last in like manner, after you have withdrawn your self from the holy Table; or before, according as you can find room for them. And if your spirit be not able to hold out in so many thoughts, and expressions of the inward sense nnd affection of your heart; you may single out those, which you find to give you the most lively touch, and lift up your heart highest toward the Lord. And at some opportunity, the rest perhaps may be as acceptable, or more welcome Meditations: nay, you may feel your soul inlarged and run out in more pious thoughts and affections, than I can suggest or excite by all that I am able to say on this subject.

ſubject. But I deſire you never to omit one Meditation, when you behold the reſt of the company receiving, which is, that all thoſe, and the whole Church, who partake of this holy Communion, are your Brethren. To whom you muſt ſtir up (as I directed you before) the moſt fervent charity, and the readieſt diſpoſitiou to relieve, counſel, aſſiſt, comfort, or admoniſh them; as there ſhall be occaſion: and with whom you muſt reſolve to live in the ſtricteſt Unity and peace, as thoſe who are Members of the very ſame Body. When you think therefore that our Lord tells you, there is nothing he deſires of you, but that you would *continue in his love and friendſhip by keeping his Commandments*, (as he ſaid to his Diſciples, *John* 15, 9. 10, &c.) remember that he adds preſently, *This is my Commandment. that you love one another as I have loved you*, *v.* 12. which he repeats again, *v.* 17. *Theſe things I command you, that ye love one another*. And ſo, take them all into your heart, with as much affection; as if the embracing each other in our arms, and giving the holy kiſs of charity, were ſtill in uſe among us. And let the memory of Chriſts death for his Enemies, and of this divine Feaſt, together with him and your Brethren; ever kill all your enmities, extinguiſh your anger, compoſe your differences, ſweeten the harſhneſs of your ſpirits, &c. and make you live together as loving Friends that hope to live in endleſs love and immortal joyes in the higheſt Heavens. Of which you may alſo look upon this Feaſt, as an earneſt; and begin thoſe joys in ſuch thoughts as theſe, at the holy Communion:

nion: that, one day you ſhall keep an eternal Feaſt with our Saviour, in the happy company of the Saints and Angels; who will all joyn in the chearful praiſes of *the bleſſed and only Potentate, the King of Kings, aud Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee: to whom be honour and power everlaſting.* Amen.

1 *Tim.* 6. 15 16.

PART IV.

Containing ſeveral other Meditations together with Prayers ſuitable to this Action.

BY this time, I hope, you ſee, that *it is good for you to draw near to God*, at his holy Table: if you have any deſire to be good Chriſtians, or any ſavour of ſpiritual pleaſures. You muſt wholly caſt away all remembrance of your duty, and be loſt to all ſenſe of rational ſatisfaction, or elſe be ſtrongly inclined (conſidering what hath been ſaid) to take the pains to prepare your ſelves, or rather to keep your ſelves in a conſtant preparation, for frequent communion there with our bleſſed Saviour. An innocent, holy, and uſeful life cannot but commend it ſelf to you. if it be but on this ſcore, that you may be entertained with ſuch a comfort, as to know the love of God in Chriſt to you; and be fit to be feaſted continually with ſuch delightful pledges of it. How is it poſſible for any conſiderate perſons to deſpiſe or neglect ſuch means of their contentment? The Table of the Lord, methinks, ſhould be more acceptable to them than a Stage; and they ſhould run more greedily to this Divine Feaſt than they do to the Theatres. He ſhould

have more Guests and a greater croud to attend upon him, than those so much frequented places. For what do they see represented there, but some of the follies of mankind; the passions and misfortunes of a miserable lover; the wiles and subtle Contrivances of some ingenious person; or such like things, some of which never were? But here is represented the great wisdom of Almighty God; the manifold wisdom of our Creator, into which the angels desired to look, and of which they are gladsome spectators: The incomparable kindness of our blessed Saviour; that ardent love which offered him up to God upon the Cross, and which he still continues now that he is in the Heavens; as we see by these remembrances which he hath left us of it: The rare method of our Salvation: the wonderful way which Heaven hath contrived to bring lost souls again thither: the glorious conquest which the Saviour of the world, hath made over sin, the Grave and Hell: All which we here behold his Captives, and our selves the prize which he desires to win by all his labours. Do not men then extreamly betray their infidelity; is it not plain that Christian piety lies languishing and dying; when such numbers will spend a great deal of time to prepare and dress themselves to be seen in the Theatre, and we cannot prevail, in some places, with any considerable company to meet us at this glorious representation, which we make at the Table of the Lord? They that will be at the pains to go to the former every day, content themselves, nay think it a great trouble, to put their souls in a posture to come to this holy

ly place once in a whole year. And God knows, how many there are, that will not put themselves to that pains neither: who rarely appear before God at this holy Solemnity, and whose faces are scarce ever seen in the presence of our Saviour. O shameful ingratitude! which you that read these things, if you are Believers, can never endure, I should think, to be guilty of. If you give any credit to this history of the love of God in Christ Jesus, recorded in the Gospel, you will spend some time sure to dispose your selves to make frequent acknowledgments to him, by receiving these holy Mysteries. You will be ashamed that so much time should be consumed in trimming up your selves to see and to be seen in other places; and little or none that you may come before God, and behold the great things that he hath done for your souls. For the love of God consider, at what charge he hath furnished this Table for you: how often he hath invited you to it: how desirous he is that you would shew him so much love, as not to refuse him your company there. Think how ill he must needs take it, if you will not accept of his singular kindness; nay, that you your selves will not be pleased, when you reflect and consider, of how much joy you have deprived your souls, by denying him so much of your duty. For there is no compare between all the jollities in the world, and this one single pleasure: of giving hearty thanks to God, for his unspeakable mercy to us in Christ Jesus. Do but come, and see. Satisfie your selves by waiting on him at his Table, with such thoughts as become his presence. If

you have the least spark of goodness; you will find it shine, and glow, and spread it self, to your infinite joy and contentment of heart. Among all the various degrees and conditions of Christian people, there will none be found that come hither, with sincere affection to do this in remembrance of our Saviour, but may go away rejoycing, loaded with many divine benefits.

For we may apply to this heavenly nourishment what the Jews say of their *Manna*, sent down by God from Heaven to them; which contained in it (as their tradition affirms) all the tastes that any man desired and longed for: it being so suted to every pallate and constitution, that none could fail to be both fed and pleased; though they were of never so different tempers. This is not only a common story in the Books of the later Hebrew Doctors, but we meet with it in one of the Apochryphal writings, which is very ancient; *Thou feddest thine own people with Angels food*, ? saith the Author of the Book of *Wisdom*, chap, 16. 20,21.¿ *and didst send them from Heaven bread prepared without their labour, able to content every mans delight. and agreeing to every taste. For thy sustenance declared thy sweetness to thy children, and serving to the appetite of the eater, tempered it self to every mans liking*. And in the great Comment upon *Exodus* they endeavour to prove it thus. It is said. *Exod.* 16.4. "*Behold, I rain bread from Heaven for you*, and *v.* 31. "*the taste of it was like wafers made with honey*, and "Numb. 11. 8. *the taste of it was as the taste of*

fresh

"*fresh oyl.* How can all these agree, that it should "be like Bread, and like Honey, and like Oyl? "The answer is, the young men tasted in it "Bread, the old men Honey, and the infants "Oyl. Accommodate this now to that divine Food which our Saviour hath ordered to be prepared for us, and you will find it true; that he hath *declared therein his sweetness to his children*, by making it suitable to every complection of mind and temper of spirit: who may meet with what is agreeable to their wants, and will give content to their desires. The infant Christians are hereby marvellously cherished and encouraged, it pours on them the oyl of joy and gladness, and sets them forward in the wayes of God by the sweetness of its pleasures. It gives strength and power to the young men, and is the Bread of life unto them: that they may *overcome the wicked one*, (as S. *John* writes to them 1. 2. 14.) and never yield to the temptations of the World, the Flesh and the Devil. And to the Fathers or more aged Christians, to those who have had long experience of the Service of God; it gives a singular relish also: and makes them say, that his Commandments are sweeter than the Honey and the Honey-comb; and that in keeping of them there is great reward. Their hopes of immortal bliss are hereby exceedingly advanced, and they receive the fore-tastes of it; as the Israelites did of the Land flowing with Milk and Honey. For therefore, the Hebrews say well, the Manna had the taste of Honey, that it might be a representation and earnest of that pleasant Country to which they were going, and which

was so described by *Moses* to them. Young and old, weak and strong, if they do but in such a manner, as hath been now directed, *feed on Christ in their hearts with thanksgiving*, (as the minister of this Sacrament exhorts them) will feel all the graces of Gods holy Spirit plentifully nourished and increased in them, to their great satisfaction. Their Faith, their Hope, their Charity, both their love to God and to their Brethren; will all be raised to an higher pitch. From every one of which, it would be easie to shew, there must needs flow abundance of divine joy, and the last of them will be an eternal spring of pleasure. If a man had only an assured confidence wrought in him, that Almighty Wisdom and Goodness will take a fatherly care of him, and provide for him as long as he lives; what a Satisfaction would it give to his heart? in what peace, freedom and contentment would he enjoy himself? now no man can understand what he doth at this holy Communion, and doubt of this. If God hath given us his Son, as here we profess to believe; we may well conclude, *how shall he not with him give us all things*? If he give us this holy Bread, the Bread of life; will he not give us the common bread of every day? will he invite us to such a rich, such an heavenly Feast, and not bestow on us our ordinary food? Will not he that at so vast a price hath provided for us this spiritual cheer, give us that which is so cheap, that every Raven, every Crow and Cormorant hath plenty of it? I can never question this; will every pious soul say. I will never in the least distrust his tender care and providence

dence more. Our heavenly Father knows that we have need of all these things: and will not deny them to us.

By this you may judge how much strength and life every other part of divine Faith may derive from hence: and with what joys likewise the hearts of true Believers offer up themselves in love to God; and wait for the consummation of his love at his second coming, when they shall see him as he is.

But it is not the business of this Treatise to demonstrate these things, which you may find done in other Books. I only conclude from hence that this is a great reason why many that have some good desires, some good purposes at certain seasons; yea, begin to do well; remain so weak and feeble, so languishing and dull in their devotion, nay, grow cold and indifferent again; because they do not come to this holy Feast, that they may cherish, encourage and confirm what God hath wrought in their hearts. They are easily overcome and drawn away by the flatteries and violent temptations from abroad; and so bring a reproach upon the wayes of God, breed an ill opinion of them in themselves and others, perswade themselves they cannot do better. but that there is a necessity of sinning: because they will not use the means which God hath appointed for the strengthening their inward sence of spiritual things; or because they will not frequently use them, when they are invited and have opportunity to come to

the Table of the Lord. This would mightily quicken and enliven them; it would bind and tye them fast to their duty; it would make it a pleasure to them to do the will of God; it would engage the Power from above to come to their assistance; and being full of faith and love, no temptation in the world would be able to enter when it made its assaults. The Devil himself would flee away from them: according to that of S. *James* and S. *Peter*, *Resist the Devil, and he will flee away from you. Whom resist stedfast in the Faith.*

James 4. 7.
1 *Pet.* 5. 9.

And here I might represent the sordidness of those souls that perfectly imitate the stupid Israelites; who preferred the Onions, the Garlick aud the Cucumbers, before the heavenly Manna; even after they had tasted of it. That had rather, I mean, enjoy the delights of sense, than these spiritual pleasures; and after they have been at this Feast, call it (as they did Manna,) *light bread*; a thing which hath no solid satisfaction in it. Which can be imputed to nothing else, but a careless, negligent and superficial use of this holy nourishment. They do not excite their appetite and stir up their desire; they do not employ their Faith, and raise their hearts to a due esteem of the divine benefits; or having tasted how gracious the Lord is they do not often reflect upon his goodness, and remind themselves of their promises and their hopes. For otherwise they would increase in knowledge and judgment, and grow strong in the grace of the Lord

Lord Jesus; and be furnished to every good word and work. They do with this as S. *James* saith many do with the Gospel: who *like a man that beholds his natural face in a glass*, and taking but a short glance of himself, *goes away and straightway forgets what manner of man he was.* Whereas if he would not only *look into the perfect Law of liberty, but continue* to look *therein;* being not a *forgetful* hearer, *but a doer of the work:* he would *be blessed in his deed*, James 1.23, &c.

It is the design therefore of this last part of my discourse, to furnish you with some apt matter for your Meditation, and with sutable Prayers: whereby you may both quicken your selves, in your private Closets, when you are preparing to go to the Table of the Lord; and likewise preserve alive those godly affections and resolutions which are excited there, after you are come home again. That so by continuing to look upon what you have done, and what your Saviour hath done unto you? and beholding as in a clear Mirror the great love of God in Christ Jesus, and your great obligations to him; you may never forget him, nor the duty you owe him, but be blessed in a faithful observance of both.

And that no man may have the excuse which the wanton Israelites pretended, who were cloyed with the same thing, repeated over and over again; I have taken the pains to compose variety of Meditations and Prayers (some longer, some shorter;) for every Month in the year, and the principal Festivals in remembrance of our Saviour:

our, Which you may either make use of, if your infirmity require it: or else stick constantly to such as you like best, and find most apt to move your hearts. No mans thoughts are always alike, neither his that writes, nor his that reads; and therefore sometimes one may be most agreeable to you, sometimes another: but there will be no time, I hope, wherein you may not be able, among them all, to fit your self with a Meditation and a Prayer, that may stir up and further your Devotion towards God. And he that will be at so much pains with himself, as to follow some such method as this, will never be able to say hereafter, as too many wretched souls have done; that they have frequented this holy Sacrament, but were never the better for it.

January.

Meditation before the Sacrament.

CONsider with your self, some time before you intend to communicate, that you are invited to come, not only into the presence but, unto the Table of God: to be one of the Guests of the Lord of the whole world. What a grace; what an honour is this? Shall any business, any pleasure on earth put by the thoughts of It? It is impossible, if you remember what the great God is who calls you to him; and that he sets the Body of his Son before you upon your Table; and that your Cup is filled with his Blood: That the Angels think it not below them to wait on you and minister to you; and the divine Spirit will be ready to breath upon you, and fill you with such holy love, that you shall send up your soul in joyful hymns of Praise and Thanks to God our Saviour. With what admiration should you receive the news of this invitation? With what reverence ought you to approach him? With what forwardness of love; with what gladness of heart should you go to meet our blessed Lord? Was there ever any kindness (should you think with your selves) like unto that of his? Did there ever such a furnace of Love (if I may so represent it) burn in any heart?

heart? could he do more than die the bloody and shamefiul death of the Cross for to save sinners? How is it possible that the remembrance of this tender love and compassion should ever die? or that any heart should freeze over such a fire? unless we be wilfully careless, I see that he will have our love: he will not suffer any thing to rob him of the purchase of his Blood. For lest we should prove so ungrateful as to let him slip out of our mind, he hath left himself still among us in sensible signs and representations. By these he shews us his bloody death and passion: he makes himself present to our faith: and we may see that he is desirous to doe more than die for us; having contrived a way to live for ever in us, and be firmly united to us.

What manner of love is this that Heaven hath manifested unto us? Who can refrain from tears of grief aud sorrow to think of his own ingratitude; and from tears of joy to think of the wonderful kindness of the Lord? Can you look on him who was pierced for our sins, and not lament and mourn? Can you see his bleeding Wounds and not be troubled? No pious heart can be so hard. And yet when you consider that by those stripes you are healed; that he hath washed us from our sins in this blood; that faithful souls may take sanctuary in his Wounds, and be secure and safe: you cannot chuse but rejoyce in the Lord, and be glad in his Salvation.

Call to your Soul then and bid it awaken in itself the liveliest thoughts of him, and the devout-

est

eſt affections to him. Call to it, to put it ſelf in tune, to ſtring (as I may ſo ſpeak) the inſtruments of joy and praiſe: and ſtir up all the graces of the holy Spirit. That ſo you may go with a deep humility; a godly ſorrow; a perfect hatred of all ſin, both of the fleſh and of the Spirit; a ſtrong reſolution againſt them: with a lowly faith; and in the heights of love; with enlarged deſires, and great longings to this holy Feaſt. Ask your Soul, what doſt thou think of? what doſt thou love? what doſt thou long for? with what intentions art thou going to the Lords Table? are the Treaſures of Chriſtian wiſdom and knowledge more in thine account than thouſands of gold and ſilver? Doſt thou heartily believe the holy Goſpel of Chriſt Jeſus; and love him and his Religion in ſincerity? Is all ſin already bleeding to death in thee, and hadſt thou rather die than willingly offend thy Saviour that died for thee? Art thou going to hang all remaining affection to them upon his Croſs; that there they may be perfectly crucified, and never taken down till by continued Meditation on it, they be quite dead? Reſolve then to go and tell him as much: to declare and ſhew to him that this is the ſenſe of thine heart. Only ask thy ſelf again; what appetite doſt thou feel in thee Art thou going as a thirſty man to his drink; or a hungry man to his food; or a Bride to the marriage of a choſen ſoul, dearer than all the world beſide? Or doſt thou feel ſomething like theſe things in thine heart? What is it that thou hungreſt and thirſteſt after? Is it the taſtes of the love of God? Is it his divine Grace and holy

Spirit;

Spirit? Doſt thou long to be more like him, and made partaker of his divine Nature? Art thou going to make a new reſignation of thy ſelf to him, to be made one Spirit with him, never any more to depart from him? Then think how the Bridegroom will welcome thee: how our Saviour, I mean, will declare and ſet forth his love to thee; and give thee aſſurances that his mercy endureth for ever; and bid thee rejoyce and be exceeding glad in what he hath done already, and in the hopes thou haſt of what he will do hereafter.

And here you may call to mind how the Word was made fleſh, and dwelt among us: how he manifeſted forth his glory by his wonderful works: how he taught us the way to eternal life; and at laſt was betrayed and delivered into the hands of ſinful men, and was crucified and dyed for us: with all the reſt that concerns the knowledge of Chriſt. That ſo you may have it more ready in your thoughts, when you come to his Table, to do this in commemoration of him.

In this manner alſo you may bewail the ſins of your former life; ſue for a pardon of what is paſt; and beſeech the grace of his holy Spirit, to aſſiſt your reſolution of well-doing for the time to come.

The

The Prayer some time before.

O Eternal and most blessed God, the Fountain of being and bliss; infinite in perfection; and highly exalted above all our words or thoughts. I am astonished at the thoughts of the brightness of thy glory: and justly afraid to present my self before so great and holy a Majesty. Even that abundant grace which invites me to thee, abashes me too; when I reflect upon my shameful ingratitude to such undeserved love. It becomes me to lie down in dejection of Spirit and mournful silence; rather than confidently to lift up mine eyes towards Heaven to speak unto thee. But since thou art so rich in Mercy, as to require repenting sinners to draw nigh to the Throne of Grace; I prostrate my self in the humblest reverence before the searcher of all hearts. Not to excuse, thou knoweſt, but to aggravate my faults; to acknowledg the justice and equity of thy Laws; to condemn my self for opposing thy Severaign authority; and to vow to thee the most sincere and hearty obedience for the rest of my life.

I have done ſo much evil and ſo little good; been ſo eager in the purſuit of the things of this world, and ſo cold and unconcern'd many times about thoſe of eternity; ſo unmindful of my promiſes, unthankful for thy benefits, and unfruitful in the knowledge of the Lord Jeſus: that it is a wonder of thy patience, that I am ſtill alive, and not cut down like a barren tree that cumbers the ground. For ever adored be thy ſparing mercy, which hath born ſo long with an unprofitable ſervant: who hath ſo many wayes offended in thought, word and deed againſt thy divine Majeſty--*I have not given thee that honour, worſhip and ſervice, which I ow to my Almighty Creator. Nor laid to heart, as I ought, thine infinite love in Chriſt my Redeemer. Nor duly followed the godly motions of thy holy Spirit; which thou haſt ſent to renew and ſanctifie my affections, & draw me to thine obedience. I have not lived according to the faith which I continually confeſs: But behaved my ſelf too oft as if I dreaded not the threatnings, and valued not the promiſes of my Lord Chriſt: as if I feared not his vengeance, nor cared for his glorious

* *Here reckon up thoſe particular ſins, you are conſcious of.*

glorious rewards; and as if he would not come to judge the world, and render to all men according to their works.

The ſtupid inſenſibleneſs of mine heart, even now that I remember theſe things, brings new accuſations againſt me. It teſtifies that I know not, as I ought, the terror of the Lord: but am apt raſhly to mention thy name, without an awful and conſiderate regard to thy infinite greatneſs, power and holineſs, before which I approach. I am no more worthy to be called thy ſervant; much leſs to preſent thee with any offering; or receive the leaſt of thy bleſſings. Nothing but ſhame and confuſion of face belong to me: and it is only of thy tender mercy that I am not lamenting thoſe follies in weeping, wailing and gnaſhing of teeth; which I ſpeak of now with ſo little grief and bitterneſs of ſpirit. Mercy, Mercy; ſtill more Mercy, good Lord, I moſt humbly beſeech thee. O that a greater fear and dread of thee may now fall down mightily upon me, and overſpread me! O that I may feel ſuch a ſtrong ſence of thine incomprehenſible Majeſty preſſing upon my heart, that may bear down all other thoughts; and ſink me low, and make me abhor my ſelf in thy ſight! I know the Sacrifices of the Lord

are

are a broken Spirit; a broken and a contrite Heart, O God, thou wilt not despise. And Jesus hath also offered himself a Sacrifice for us, in whom thou hast declared that thou art well pleased. For Jesus his sake dispose me now to offer unto thee that acceptable Sacrifice. And give me grace ever to fear thee, and to walk humbly with thee; to preserve a tender sence of my duty toward thee, and conscientiously to obey thee: that so, by vertue of his Sacrifice of himself, all my sins may be done away and remembred no more. Blessed be God, that I have any hope of that great mercy. Blessed be God, who by him hath given us everlasting consolation and good hope through his grace. By him I will offer up to thee continually the sacrifice of praise, giving thanks to thy Name. Yea, the mercies of thee my God move me, to present my body a living Sacrifice, holy, acceptable unto thee, which is my reasonable service. I dedicate my self absolutely to thy obedience. I vow that I will never willingly depart from thy Precepts. Assist and strengthen me mercifully with thy grace that I may perform my vows: and never be so unreasonable as to return to those sins, which are the burden of my heart, and grieve thy holy Spirit: which rent the flesh and shed the blood of the Lord

Jesus,

Jesus; and which I have so often and so solemnly protested against.

And now that I am going to thine holy Table, to commemorate the Sacrifice of my Saviour; to give thee farther testimonies of my love to thee; and receive new tokens of thy love to me: O Lord, vouchsafe to make thy self powerfully present to thy mind. Represent thy self and thy Son Jesus so lively to my thoughts, in all thy Wisdom, Power, Goodness, Holiness and Truth; that I may never forget thee any more: but most seriously reverence thee; and love thee, and rejoyce in thee, and trust thee and obey thee, all the days of my life. Imprint the very Image of thy Son upon me: that I may carry him ever in mine heart, & have his life and death continually before mine eyes; and in all things conform my self to his will, and fashion my self after his holy example. Come, Lord Jesus, and possess thy self of my whole man. Purifie me from all remaining filthiness either of the flesh or of the Spirit. Bring in all thy heavenly graces along with thee into my soul. And be my perpetual defence, by giving me a fuller communication of thy holy Spirit, and more mighty aids to do my duty towards thee and towards all men.

And

And for that end, compose mine unsetled thoughts before I approach to receive the holy Mysteries. That I may attend thee with a full and clear conception of their meaning; with an actual belief of thy whole Gospel; with most sensible love to thee, and desire to be more like thee; with thy high praises in my mouth, and joy unspeakable in mine heart. May I presume, most gracious Father, to ask such tastes and relishes of thy wondrous love, that I may never be able to delight in any thing so much as in the remembrance of it. But mine eyes may be ever towards the Lord; and I may hunger and thirst perpetually after thy righteousness, till I am perfectly made partaker of thy divine Nature, and rendred meet to be translated to that high and holy place; where I shall see thee not as now in mysterious representations, but openly and face to face. Amen, Lord Jesus: who art able to save to the uttermost all them that come to God by thee. In thy most blessed name and words I continue my humble prayers. *Our Father*, &c.

A Meditation after the Sacrament.

WHen you come home or ſome time after, ask your ſoul, what wenteſt thou out to ſee? where haſt thou been? and what haſt thou been doing? Bid it never forget, that thou haſt been with the Lord of liſe; and that before God, Angels and Men thou haſt acknowledged him, and devoted thy ſelf to his obedience. That he hath vouchſafed to repreſent unto thee his marvellous love, the pains he hath taken for thy ſalvation, and the great deſire he hath to ſee thee with him in immortal glory. Of which he hath given thee ſuch earneſts and pledges, by making thee partaker of his Body and Blood; that thou mayſt ſay of that place where he was pleaſed to meet thee: *This is no other than the gate of Heaven:* I have been in the porch of his dwelling place, and begun to enter into the joy of my Lord [*Here you may read over again, that which I ſaid our Lord might be conceived to ſpeak unto you there: and then go on and ſay*] How ſhall I eſcape if I ſhould neglect ſuch great ſalvation! God forbid that I ſhould receive this grace in vain. *As I have received Chriſt Jeſus the Lord, ſo will I walk in him.* I will endeavour to keep my ſelf holy and unblameable before him in love; and to have my converſation as becomes the Goſpel. There are no joys like to the joys of God.

Coloſſ. 2 6.

God. No pleasures comparable to those of Christian piety. All his Commandments are sweeter than the Honey and the Honey-comb; and in keeping of them there is great reward. Shall I cease then to delight my self in the Lord, and to do good? Shall I leave off to do the rest of his will, now that I have done this in remembrance of my Saviour? Shall I go away from him, now that I am gone from the place where his honour dwelleth? Alas! whither shall I go? *Thou, Lord, hast the words of eternal life. Thou art the author of eternal Salvation to all them that obey thee. I will go in the strength of the Lord God: I will make mention of thy goodness, even of thine only. As I have received how I ought to walk and please God, so I will abound more and more. I will grow up into him in all things who is the head;* till I perfectly resemble him in righteousness and holiness of truth.

John 6, 68.
Heb. 5. 9.
Psal. 71. 16.
1 *Thess.* 4. 1.
Ephes. 4, 15. 24.

[Here you may meditate upon all the parts of his holy life, and the compleat example he hath set us of all divine vertues: more especially those which shone at his death. And, as I have known some do, you may single out one or two, for your daily meditation all this month: that you may bring your self to an habitual imitation of him [suppose in his great HUMILITY] *and tread in his steps who did no*

no sin, neither was guile found in his mouth. 1 Pet. 2. 22. Say to your self often; Was there ever any Creature so humble and lowly in heart, as my blessed Saviour? How reverently and thankfully doth he acknowledge God in every thing: assuming nothing to himself, but giving all the glory to his heavenly Father! How easily doth he condescend to the poorest condition, and the meanest offices; for the Divine honour and the welfare of the World! O how contented was he to be despised by some! and how little concerned in the praises and applauses of others! How desirous to exalt us by debasing himself; and to wave his own esteem on earth, so he might but bring us into the favour of Heaven! I admire the evenness and equality of his Spirit; in his constant devotion and submission to God; and in his stooping so low to minister unto and serve the good of men. What other ambition can I reasonably have, than to be made thus like to Jesus? I will alwayes live in a sense of my Creator, and humbly acknowledge him in all my wayes. To him I give the glory of all I have, or can ever do: and resolve most gladly to do all I can to serve my Neighbours. There is nothing I will think below me, to submit unto, for their greater Good. It is honour enough to be truly humble. It is sufficient glory to be the follower of such a Master, as the Son of the Blessed. None other praise and commendation will I seek like that, which he the Judge of the World shall give at the day of his appearing.

And thus having begun the New year well, so resolve you will continue it, and become a new man; by leading a more exactly holy course of life. *Watch therefore and pray, that you fall not into temptation.* And often represent to your self the great love of Christ, that *it may constrain you, because you thus judge; that if one died for all, then were all dead: And that he died for all that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.*

Matth. 26. 41.

2 *Cor.* 5. 14, 15.

The

The Prayer of Thanksgiving at home.

O Most Holy, Holy, Holy, Lord God Almighty; Heaven and Earth are full of the glory of thy Majesty. I most heartily joyn with all the Saints on Earth, with the Angels in Heaven, and the holy Ones that are above, in giving blessing, honour and praise unto thee. Glory be unto thee, O God most high, thou great Creator and possessor of Heaven and Earth; thou preserver of all things; thou spring of an eternal Mercy: who hast made Angels and Men to know thee, and acknowledge thee, and praise thee, and love thee, and be beloved of thee for ever; who hast so loved mankind, that thou hast opened thy bosom, and sent thy dear Son to convey thy charity to us. All laud and praise and thanksgiving be to thee, O Father of Mercies, who hast now made me taste how gracious and good thou art.

And glory be to the Son of God, who took on him the form of a Servant; who died for us upon the Cross; who purged away our sins by his Blood; who hath left

us ſo many remembrances of his love; and given us his Body and Blood to preſerve our ſouls and bodies to eternal life: who lives for ever to make interceſſion for us; and hath promiſed to come again and take us up unto himſelf.

And bleſſed be the holy Spirit, the mighty Power of God; the Author of all good thoughts; the Inſpirer of all heavenly deſires; the light and comfort of our minds; the purifier of our hearts; the guide and ſtrength of our life; who hath given us the earneſt of the eternal inheritance.

Pſal. 63. 4. *Pſal.* 86. 12. 89. 1. 71. 23. 86. 5.

Thus will I praiſe thee whilſt I live. I will ſing of the mercies of the Lord for ever. My lips ſhall greatly rejoyce when I ſing unto thee; and my ſoul which thou haſt redeemed. For thou, Lord, art good and ready to forgive: and plenteous in mercy unto all them that call upon thee I have now taſted of the abundance of thy grace and deareſt love: the ſavour of which, O that it may remain freſh for ever in my heart: that I may live for ever in thy love, and be ready to die for thy love: that

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I may delight to do thy will, O God, and be content to ſuffer it, as the bleſſed Jeſus did. And, O that I may never forget to feed on him daily by faith and love, till he indeed live in me and I in him; and all the powers of my ſoul and body be imployed by his counſels and not my own. O that my life may be an exact imitation of him, and expreſs his perfections, and ſhew forth his virtues, and declare to all how much I love him. Eſpecially endue me with great humility and modeſty of Spirit; that I may live in a conſtant remembrance of thee my Creator: and conſidering that thou art the Author of every good gift, may never be puffed up, nor do any thing through ſtrife and vain-glory; but in lowlineſs of mind eſteem others better than myſelf. O that the ſame mind may be in me, which was alſo in Chriſt Jeſus: who being in the form of God, made himſelf of no reputation, and took upon him the form of a ſervant; and humbling himſelf became obedient unto death, even the death of the Croſs, That ſo thou mayſt exalt me in due time to glory and honour, as thou haſt highly exalted him: and when thou ſhalt call me from this delightful imployment of worſhipping, praiſing and ſerving thee here on

Phil. 2. 3. 4, 5.

earth, I may paſs into the company of Angels and Saints: whoſe work it is with eternal joy to glorifie thee our Creator and Redeemer.

Pſal.67.2,3. Let thy way be known upon earth, and thy ſaving health unto all nations. Let the people praiſe thee, O God; Let all the people praiſe thee. Let the earth rejoyce, and the multitudes of Iſles be glad, becauſe the Lord Jeſus reigneth, and governs the world in righteouſneſs aud truth. O that all the kingdoms of the earth, may become the kingdoms of the Lord and of his Chriſt. That Turks, Jews and Infidels may be converted unto thee: and that all who name the name of Chriſt in every place may depart from all iniquity. Communicate eſpecially to all Chriſtian Kings, Princes and Governours a large meaſure of wiſdom, juſtice and goodneſs. That they may think it their greateſt Crown and glory to be thy faithful Miniſters: and imitate the charity of our Lord Jeſus, by employing their power in doing good to all that are under their charge. O that thy Prieſts may be clothed with righteouſneſs, and thy Saints ſhout aloud for joy. That the poor may be ſatisfied with bread; the fatherleſs find mercy with thee;

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the widdows be comforted and protected; the disconsolate refreshed; the sick eased and restored; the prisoners delivered; the captives redeemed; the oppressed supported and relieved; and all men, in every estate and condition of life, contented, bettered and amended. *Now unto him that is able to do exceding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end.* Amen.

Ephes. 3. 20, 21.

February.

The Meditation at home sometime before the Sacrament.

THink with your self, it is now a month since our Lord did me the honour to entertain me at his Table. Where have I been ever since that happy time? What have I been doing? Have I never gone to return him thanks for that grace bestowed on me? Have I been a perfect stranger to him, who loves me so much, who spake so kindly then unto me, and gave me such assurances of his everlasting kindness? O shameless ingratitude! How shall I be able ever to look him in the face any more? I shall sink and die under the load of such a fearful guilt.

But I hope the case is not altogether so bad with me. Have I not sometimes reflected on his incomparable love? Have I not endeavoured to preserve some memory of the benefits he hath done unto me? Is there not still a little sense of them remaining in my heart? I would fain encourage my self to wait again upon my Lord. Pardon me, O God, if I presume again to enter into thy gates with thanksgiving, and into thy Courts with praise: to eat of the Bread which

came down from Heaven; to shew forth the Lords death; to represent to my God the Sacrifice he made for the attonement of our sins; and by vertue of it humbly to expect the continuance of his pardon; to renew my Covenant with him, and to receive new confirmations of the truth of his Promises to me. Awake, awake O my soul, all thy holy thoughts; thy Faith, thy Love, and every other grace, till thou canst say with *David*, *My heart is fixed, O God, my heart is prepared, I will sing and give praise.* Go, and shew him how thy heart hath been wounded with the thoughts of his love; how all thy sins have been bleeding to death; how ready thou art to offer up thy self again in Sacrifice to him. Shew him how resolved thou art to walk on still more stedily in his holy wayes, to employ all the renewed strength thou shalt receive in his hearty service; and to go forth in the joy of the Lord to do his will with greater humility, freedom, and cheerfulness of Spirit.

Psal. 57. 7.

Then thou mayest think thou hearest that voice of wisdom which saith, *Come, eat of my Bread, and drink of the Wine which I have mingled.* Or that of the divine Lover; *Eat, O Friends, drink, yea, drink abundantly, O beloved. Let your soul be satisfied as with marrow and fatness, and your mouth praise him with joyful lips.* For Christ himself saith, *Blessed are the poor in spirit: for theirs*

Prov. 6. 5.

Cant. 5. 1.

Psal. 63. 5.

Matth. 5.

theirs is the Kingdom of Heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of Heaven. As he will one day say to such, *Come ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.* So now he authorizes his Ministers to say, come ye blessed souls; receive the tokens of his love, some earnests of future bliss; and rejoyce in hopes of his heavenly kingdom. He hath not only prepared for you a kingdom, but, as the Psalmist speaks in another case, he hath *prepared a Table for you*, and *anoints your head with oyl* (that gladness wherewith our royal high-Priest is crowned) and *makes your Cup* (his cœlestial blessings poured on us) *to run over.* Let us go then, and humbly receive that *Cup of blessing*, to which he invites us. Let us bless the Lord and speak good of his Name: desiring that *all mankind may be blessed in him: all Nations may call him blessed.* *Psal.* 72. 17

To the wicked indeed *God saith, what hast thou to do to declare my Statutes, or that thou shouldst take my Covenant in thy mouth? Seeing* *Psal.* 50. 16, 17.

thou

thou hateſt inſtruction, and caſteſt
Rom. 8. 8. *my words behind thee. They that are in the fleſh, cannot pleaſe God. And the works of the fleſh are ma-*
Gal. 5. 19. *niſeſt which are theſe, Adultery,*
&c. *fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings and ſuch like.* For them that do ſuch things *there is a Cup in the hand of the Lord, and the wine of it* ſaith the Pſalmiſt, *is red, but it is*
Rev. 16. 19. *the cup of indignation, and the wine of the fierceneſs of his wrath.*

True, my ſoul; but let us go therefore and renounce all ungodlineſs, and worldly luſts. Let us crucifie the fleſh with all the affections and appetites thereof. Let us engage our heart in that Covenant, which we have often taken into our mouth: and proteſt and vow that we think it our happineſs to be his moſt obedient ſervants. Then make no doubt, but that he will accept thee, and ſend thee away with his bleſſing. Addreſs thy ſelf as chearfully to him, as if thou heard'ſt a voice from
Phil. 4. 4. Heaven, ſaying, *Rejoyce in the Lord alway, again, I ſay rejoyce. For God hath done great things for*
Pſal. 98. 3. *you: He hath declared his Salvation, and openly ſhewed his righteouſneſs in the ſight of the heathen, He hath ſo loved the world, as to*

give

give his only begotten Son, that whosoever believeth in him should not perish; but have everlasting life. John 3. 15.

And therefore be glad O ye righteous: be joyful all ye, that are true of heart. Psal. 32. ult.

Rejoyce in Gods marvellous love; and wait for his Son from Heaven, whom he raised from the dead, even Iesus which delivered you from the wrath to come. 1 Thes. 1. 10.

The

The Prayer at home sometime before the Sacrament.

O Most holy and ever blessed God, who art brighter than the Sun in its greatest strength: and dwellest in that light which no man can approach unto, whom no man hath seen, or can see, But in thine infinite goodness hast condescended to shew us thy glory by manifesting thy self in our flesh; so that our weakness may look upon thee and live. I thy poor Creature, encompassed with darkness, adore as I am able, that unspeakable love: though I have just reason to tremble even at the presence of my humblest Saviour, and to be afraid when I have before mine eyes, the tokens of his dearest love. For I have not duly weighed his infinite kindness, nor rejoyced in the light of his blessed Gospel, nor loved his Comandments, nor feared his threatnings, nor setled my hope and satisfaction in his precious Promises, as I ought, to have done. A great part of my life, I acknowledge, hath held but little conformity with the faith which I profess. I have not remembred so frequently as becomes me, my dependance

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upon thee as my Creator, and my subjection to thee as my soveraign Lord. I have strangely forgot thy fatherly love in sending thy Son to dwell among us: and his tender love to us in all his Agonies, and Sweat, and Wounds, and bitter Passion for our sake. O the folly I have been guilty of in listning to the inordinate desires of the flesh, rather than to the motions of thy holy Spirit. How many neglects [*if not injuries* *] have my Brethren to accuse me of? How little have I been concern'd for the honour of Religion, and the good and enlargement of thy Church. I have not glorified thee with body and spirit, as if I believed the Resurrection of the dead, and expected from Christ Jesus forgiveness of sins and everlasting life. How shall I stand in that great day of judgement, which I have so little thought of? Whither shall I go, when the remembrance of my Saviour is now so astonishing, and the remembrance of thy love so sad and afflicting? It is some small comfort to me, that I am somehing confounded and ashamed in my own thoughts. Thou hast not taken, I hope, thy holy

* *Here you may mention, that envying, wrath, contention, uncharitable censurings, &c. you may have been guilty of.*

holy Spirit from me. *Thou*
Psal. 138.8. *wilt not forsake the work of thine own hands, but perfect that which concerneth me.*
Phil. 1. 6. *As thou hast begun a good work in me, so thou wilt finish it*, I humbly hope, *to the day of Jesus Christ.* Pierce my heart with a more mortifying sense of what I utter with my mouth. Work in me a deeper sorrow for all my sins, a godly sorrow that worketh repentance, never to be repented off. Turn my heart, Good Lord, turn me quite away from them: that I may loath and
Rom. 12.9. *abhor that which is evil, and cleave to that which is good.*
I expose my soul here unto thee, as an object of thy tendereſt pity and compassion. I spread my wounds before thee, that thou mayst cleanse and heal them. It is not thy pardon alone which I desire; but that I may be throughly renewed and chang'd in my mind, will and affections. I long for a strong and setled arprehension of thee, to over-awe and rule me in every thought, word, desire and action of my whole life. For a stedfast love to thee, that may move me willingly and cheerfully to obey thee. And for an active hope in thee, which may constantly excite me to purifie my self, even

as thou art pure. Great, O Lord, is the levity of my mind, and the fickleness of my thoughts; which makes me afraid lest all these holy desires should presently vanish. Wretch that I am, how often have I started from my purposes, and forsaken my own resolutions? I am going therefore once more unto thy Altar, to offer my soul and body to thee; to renew my Covenant with thee, and to put my self into thy hands, that thou mayst preserve these thoughts and purposes in my heart for ever. Accept, most loving Father, of these holy intentions. Meet them there again; and visit me from above with a more plentiful effusion of thy holy Spirit, to confirm and strengthen me in all goodness. I beseech thee by the precious blood of Jesus Christ, the price of our Salvation; by thy wondrous and ineffable love which gave him for us; to pour down upon me the abundance of thy Grace, that I may ever hereafter walk before thee with a perfect heart in newness of life. As thou hast invited me to that holy Feast in remembrance of him, so dispose my soul to approach unto it with such reverence and holy fear; with such pure devotion and fervent love;

with

with such spiritual gladness and heavenly joy; that tasting the pleasures of thine House, I may never thirst for any thing so much: but delight my self alwayes in the Lord, and do good. Lord, what wait I for? truly, my hope is in thee: that I shall encrease in the faith, and be rooted and grounded in love: and stick unto thy testimonies with my whole heart, and run the wayes of thy Commandments till I have finished my course with joy.

Come, Lord Jesus, and seat thy Faith in my mind and will, as in its throne. Establish thy Laws and Government there: reign and rule in me for ever. That armed with thy power, all thy enemies may flee before thee, and no evil thing may dwell in thy sight: but I may overcome the World, the Flesh, and the Devil, and serve thee without fear in righteousness and holiness all the days of my life. *Hear my words, O Lord, consider my meditation. Give ear unto my prayer that goeth not out of feigned lips.* And make me to know and feel that, Jesus who

Psal. 5. 1. 17. 1.

who died for me, *is alive*
from the dead and liveth Rev. 1. 18.
for evermore: and that he
is an eternal Fountain of life and strength,
of comfort and refreshment, to all those
that *by him believe in God,*
who raised him from the 1 Pet. 1. 21.
dead and gave him glory,
that our faith and hope might be in God.
In his most powerful Name I sue unto
thee, for all that is comprehended in his
own holy words, saying,

Our Father, &c.

A Meditation at home afterward.

SOmetime that day, and as often as you can after, reflect upon your own thoughts, resolutions and vows: and consider, that there may be but a few days, perhaps hours, remaining; before you must appear at the Tribunal of him, who hath now entertained you at his Table. The next sight you have of him, may be upon his Throne, as one *that is ready to judge the quick and the dead.* Put your soul in mind of the great account you must then give, of all that you have done in the body! and of your sacred actions, no question, as well as of the rest. And therefore ask your self in the most serious manner, and bid your soul tell you, with what affection hath the death of the Lord been now remembred? Hast thou as sincerely renounced all thy evil wayes and consecrated thy self to the life of Christ, as thou hopest to be saved? As God shall judge the world in righteousness, art thou resolved and determined to become a new Creature, and to pass the time of thy sojourning here in fear? O how dreadful will he then appear, to those who return with the dog to his vomit, after they have eaten of this holy Bread, and drunk of this holy Cup? Who can stand before him that hath known and remembred his transcendent love, and yet loved his ease, his pleasure,

1 *Pet.* 5. 5.

pleasure, his money or any other thing, better than him and his eternal life? It concerns me nearly, O my soul, to keep him ever in my thoughts, and to express him in my life. That when he comes he may see himself in me, and behold his own Image, in righteousness and true holiness, fairly engraven on my heart. For many will say unto him at that day.

Lord, *We have eaten and drunk in thy presence, and thou hast taught in our streets.* But *he will say, I tell you I know you not whence you are; depart from me all ye workers of iniquity.* Most dismal change! now he invites, now he saith *come*; but then he will say *depart*: if we come not to his Table with hearts to entertain him, to suffer him to dwell in us, and to be the sole disposer of all our actions. God forbid that ever that terrible voice should sound in mine ears. This one word DEPART from me; how confounding will it be! It must needs strike the stoutest soul into eternal sorrow,

Luke 13. 25, 27.

The searcher of my heart knows that I went unfeignedly thither, to give him possession of it: and here again I confirm the gift. Let him command what he pleases, and I will obey it. Let him bring his Cross along with him; I will submit unto it Come poverty, come reproaches, come imprisonment, come pains and torments, come death it self: rather than be so miserable as to depart from the living God.

Depart from me, rather, *ye evil doers; for I will keep the Commandments,*

Psal. 119. 115.

ments of my God. I will walk within my house with a perfect heart. No wicked thing will I set before mine eyes: I hate the work of them that turn aside, it shall not cleave to me. Psal. 101. 2, 3.

All my delight shall be upon the Saints, that are in the earth; and upon such as excel in virtue. Psal. 16. 3.

And that you may preserve these good purposes, let your heart be often there, where they were conceived and made; though your body cannot. Look often back upon the Table of the Lord, and say with the same holy Psalmist, *O when shall I come and appear again before thee.* 42. 2. Early will *I seek thee, O my God: my soul thirsteth for thee; that I may see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life: my lips shall praise thee. Thus will I bless thee, while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and with fatness: and my mouth shall praise thee with joyful lips.* Psal. 63. 1, 2, &c.

And to furnish your soul with greater plenty of good thoughts, you may often reflect upon the example which Christ hath set you in his death as well as in his life. And particularly resolve to spend this month in meditating every day upon his great CHARITY, *who though he was rich, yet for our sakes he became poor, that by his poverty* 2 Cor. 8. 9.

verty we might be rich. In this *God commended his love to us, that while we were yet sinners, Christ died for us.* Rom. 5. 8. *Greater love hath no man than this, that a man lay down his life for his friends.* John 15. 13. *But we when we were enemies, were reconciled to God by the death of his Son: and therefore shall much more be saved by his life.* Rom. 5. 10. Excite in your self hereby, a great and compassionate love to all mankind: especially to your Brethren, with whom you are knit in one body. That you may be strongly inclined to do good. as occasion is offered; to refresh the bowels of the poor and needy; to comfort and support the feeble minded; to live with all in unity and peace: till your Christian friendship be perfected in endless love, in the other world. Remember that God is the *God of peace*, and Christ is the *Lord of peace.* Often meditate on the words of our Lord, that *it is better to give than to receive:* and upon these words of a good man, that *He is the best Merchant who lays out his time upon God, and his money upon the poor.*

The Thanksgiving and Prayer.

I Caſt my ſelf down before thee. O Lord, in the deepeſt humility of ſoul; to worſhip and praiſe thee together with all the heavenly Hoſt, ſaying: Holy, Holy, Holy, Lord God, Almighty; Heaven and Earth are full of thy glorious goodneſs. Thou art the joy of all thoſe happy Creatures above, who continually behold the brightneſs of thy glory: and thy preſence, and the light of thy countenance makes heaven upon earth to us thyſervants, whom thou admitteſt thus near unto thee. Glory be to God in the higheſt, who to all other bleſſings hath added the gift of his dear Son; and delivered him up for us all. Glory be to the Son of God, the Prince of peace; who hath loved us and given himſelf for us, to redeem us from all iniquity: and left us ſuch remembrances of himſelf, and precious pledges of his never failing love. And thanks be to the holy Spirit of grace, the power of the divine love; which draws us unto God, and inflames us with his love, and raiſes up our hearts towards Heaven, Bleſſed, for ever bleſſed, be thine infinite

wiſdom,

wisdom, power and goodness, which all the world proclaims unto us, and which thou hast more particularly manifested in Christ Jesus. *There is none in Heaven that we can desire, but thee; nor in earth besides thee;* that we may know thee, and intirely love thee, and be made like unto thee, and be loved by thee, and made meet to live for ever with thee. O that the sight I have now had of thee, may make all things here below seem mean and contemptible in mine eies, in compare with thy favour and good will towardsme. That no temptation in the whole world may be able to draw my heart from the obedience I have vowed to thee: but I may ever think of thee, and ever seek thee, and ever speak of thy goodness, and esteem my self happy in being beloved of thee, the possessor of Heaven and Earth. It is the serious purpose of my heart to cleave to thee; and to spend my days in humility and heavenly-mindedness, in prayer and praises, in temperance and chastity, in works of justice and mercy, in doing of good and forgiving evil, in meekness and peaceableness, contentedness and thankfulness, patience and forbearance, and in all other fruits of thy holy Spirit. And therefore I humbly wait on thee, O Father of mercies, for the con-

Psal. 73. 25.

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tinued help and assistance thereof, that I may be able *to shew forth the virtues of thee, who hast called me out of darkness into thy marvellous light.* Thou wilt preserve me, I hope, by thy mighty *power through faith unto Salvation:* And so constantly assist me by thy Grace, that I may keep my self unspotted from the world; and never do any thing to offend thee, and cause thee to depart away, or hide thy face from thy servant who is devoted to thee. O that I may never forget to *put on, as the elect of God, bowels of mercies, kindness, lowliness of mind, meekness, long-suffering; and above all these things charity which is the bond of perfectness:* without which whoever liveth, is as dead before thee. Pour into my heart more and more of this most excellent grace; that according to my ability I *may do good, and be rich in good works, ready to distribute, willing to communicate; laying up in store for my self a good foundation against the time to come, that I may lay hold on eternal life.*

1 *Pet.* 2. 9.
1. 5.
Coloss. 3. 12, 13, &c.
1 *Tim.* 6. 18.

And as this Charity binds me, I most heartily desire the good of all mankind; especially

especially of the Universal Church, which Christ hath purchased by his Blood. That the Devil may not devour his inheritance, and Christians may not bite and devour one another, by hatred and strife and bitter envyings: but the peace of thee our God may rule in their hearts, and all agree together in godly love. It pities thy servants to see her bleeding wounds, her miserable rents and divisions. O that the sweet and loving Spirit of the Lord Jesus may inspire every part of thy Church. O that all who call upon the Name of Christ may be endued with uniting principles, and listen to healing counsels, and be filled with brotherly affections and dispositions. Hear, O Lord, the daily prayers of every Member thereof. Relieve the poor; pity the groans of the sick; support the infirmities of the weak; take compassion upon the sighings of Captives, the cryes of the Fatherless and Widdows; the distresses of the Strangers and friendless, and the various needs of all those that have no helpers. For which end, fill the hearts of all Christian Kings and Rulers with abundance of wisdom and charity; that they may have such a tender and merciful care of all their Subjects, as Parents have of their Children: providing for their happiness and comfort to the utmost of their power. Give

thy Grace also to all the Pastors of thy Flock, that they may stir up every one to do their duties; by their holy exhortations and godly examples: and the light of all Christians may so shine before other men, that they seeing their good works may glorifie thee our heavenly Father. That the strangers to our Religion may come and submit themselves unto thee: and at last there may be one fold, as there is one shepherd; and the whole world with one voice and one consent may praise and magnifie thy glorious Name.

Rom. 16. 25, 26. *Now to him that is of power to establish me, according to the Gospel and Preaching of Jesus Christ; to God only wise be glory through Christ Jesus for ever.* Amen.

March

March.

Meditation some day before the Sacrament.

YOU may consider that when God intended to make a new Covenant with Man of more abundant grace and mercy than was ever known before; he was pleased to do like a Man. *The Word was made flesh*, and he came *and dwelt among us*. He declared by the mouth of one taken from among our selves his great good will towards us. He entred into all imaginable bonds, to perform his part of that sacred Covenant. He gave us his word and his oath (*two immutable things in which it was impossible for God to lie*) He gave us his Son for a Pledge; and his Son gave his Blood for a Seal, and his holy Spirit for an Earnest of his eternal Love. Adored be the goodness of God (should you say within your selves) who hath done so much to assure the hearts of trembling and unbelieving sinners. Adored be his goodness, who is so desirous we should be perswaded of it. Is there no way for us also to engage our selves, and pass our word as solemnly to him? Can we find no bonds that are sacred, wherein to tye our selves strongly to his service? Blessed be the Mercies of our God, who hath appointed two

Sacraments: wherein we for our parts promise and seal to stand to the conditions of that Covenant of grace. But so excessive is his love, that he doth there again likewise engage his fidelity to us, and secures to us the blessings which he hath promised in his holy Gospel. O how excellent is his loving kindness, which hath given us such strong consolation! And how long is it now since I was first devoted to him, and received the first assurances of his love? These*------years have I been called by his Name; and made partaker of his Grace. In my baptism he began to shew his love to me; and there I entred into Covenant with him, and vowed to keep his Commandments.

*. *Reckon from the time of your Baptism*, 20, 30, 40, &c.

What manner of person ought I to have been in all holy conversation and godliness; who am so deeply indebted to him; who have lived so long in his family; and been often likewise entertained at his Table, and received there the renewed tokens of his dearest love? O how unwearied is his goodness, which calls me once more to partake of that great favour! Canst thou find in thy heart, O my soul, to admire any thing, to love any thing like unto him? Let us go with the forwardest affection to testifie how much we value his kindness: to profess the sincerity of our faith in him; and most dutiful love unto him. Let us go and confirm the agreement that is between us, and make a new choice of him for our only Master and Saviour, and take upon us to be eternally his Servants. Nay, render him our most

hearty

hearty thanks; that he will admit us to that honour; and with the most passionate admiration make him our acknowledgements, that he would do so much to deserve our Service. Is not this thy mind and intention in approaching to his Table? Doth it not grieve thee that thou hast at any time offended so great love? Had thou not rather die and be crucified as he was, than willingly break the least of his Commands? Dost thou not in heart and resolution forsake every thing, that would hinder thee from doing his will? Art thou not purposed to follow Jesus in all the actions of an holy, humble, charitable and religious life? Let us go then and wait upon him; and shew him the love that we bear unto him. Let us give him thanks, even for this good mind which he hath put into us; and for all the hopes we have that he will continue it to eternal life. Be not discouraged; *for when the wicked forsakes his way, and the unrighteous man his thoughts*, he himself hath said that, *he will have mercy upon him, and multiply to pardon.* He will pour more abundantly of his holy Spirit on us to strengthen our resolutions. He will make us grow in Grace, and bring forth all the fruits of righteousness. *He will abundantly satisfie us with the fatness of his House, and make us to drink of the River of his pleasures. For with him is the fountain of life; in his light shall we see light. He will continue his loving kindness unto them that know him; and his righteousness to*

Isai. 55. 7.

Psal. 36. 8, 9, 10.

the upright in heart. For the Lords hand is not shortned that it cannot save; neither his ear heavy, that it cannot hear. But as he that is mighty hath done great things already: so his mercy is on them that fear him, from generation to generation.

Isai. 59. 1.

Luke 1. 50.

The

The Prayer following that Meditation.

O Most holy and ever bleſſed God; the Fountain of good, the higheſt object of our love, the reſt and ſatisfaction of all rational deſires; infinitely greater than all we can ſee, and all we can conceive. I bow my ſelf before thee, and humbly worſhip thy incomprehenſible Majeſty, It was thy goodneſs which brought me into being; and thy patience which continued me in it unto this time; and a greater mercy which hath not ſuffered my being to be miſerable to me; but heaped on me innumerable good things. But I have no fit name for that ſuperabundant love, which thought of making mankind ſo very happy by thy Son Jeſus. It is a wonder, O Lord, that thou wouldeſt be at ſuch expence about thoſe who had choſen to be any thing rather than ſuch as thou madeſt them. None but infinite compaſſion could be ſo tender of thoſe who deſpiſed thy Image, and loved to live like the beaſts that periſh. None but thou, O merciful God, could think of beſtowing greater benefits on ſuch brutiſh ſinners. And no-

thing but a ſtupid negligence and unacountable inconſiderateneſs, could ever refuſe to be made partakers of ſuch endleſs happineſs as thou deſigneſt to us. I am one of thoſe ſtrange things that have forſaken thee, and know not why. Who was long inſenſible of thy Grace, and unmoveable under thy greateſt importunities to return to thee. And ſince thou haſt prevailed with me, am too much inclined to content my ſelf with a ſmall degree of likeneſs to thee: and apt to find out little pretences and excuſes, for the doing of my own will, rather than thine. And that though I am ſo ſolemnly conſecrated to thee, and have been inſtructed in thy bleſſed Goſpel, and put in hopes of ſuch glorious rewards, and received ſuch encouragements at thy Table; where I have frequently promiſed chearful obedience in all things.

Bleſſed be thy inconceivable love, O moſt gracious Lord, who haſt given the Blood of thy Son to be ſhed for thoſe who ſin againſt that love; if with all their hearts and all their ſouls they return unto thee. For ever magnified be thy mercy, who haſt given us ſo many aſſurances of the truth of thy love to us; and ſo many opportunities to teſtifie the truth of ours towards thee. Thou art

pleaſed

pleased not only by thy Word, thy Promise and Oath to give us ground of hope: but even by outward and sensible signs to encourage our weak and justly fearful faith For who can but tremble to think, that he hath at any time offended the Majesty of Heaven and Earth? And yet who can but hope, that hears the voice of thy Son inviting us to come unto thee, and promising a pardon to returning sinners? O thou who calleſt me now again to thy holy Table, and there haſt made ſuch rich proviſion for us; aſſiſt I moſt humbly beſeech thee all the meditations, deſires and reſolutions of my ſoul in that holy action. That I may remember all the Lord Jeſus hath done and ſuffered for me, with ſuch an humble admiration, a lively faith, and a thankful love; that I may feel my heart tied faſter to him with the cords of his love; and ſent up to heaven, as the whole burnt offerings, to the Lord. Draw me, O God of love, more powerfully to thee, and fill me more with wiſdom and goodneſs; that my mind may more clearly diſcern between things that differ; my will may become more eaſie to all that is good; and more obſtinate againſt all that is evil; and that every affection and paſſion may be more gentle and ſubmiſſive to the government of thy holy Laws. Poſſeſs my heart againſt all

the

the force of temptations by a never dying sence of thy goodness, and a remembrance of those joyes which thou hast prepared for those that love thee. O that all my graces may receive increase of nourishment: that I may more perfectly imitate the humility, the meekness, the patience, the charity, the resignation and absolute obedience of my Lord and Master Jesus Christ. He hath bidden us believe, that thou wilt give thy holy Spirit to those that ask it; as readily as an earthly Parent gives bread to his Children. O let the power of that attend upon me; to fix my wandring thoughts, to raise up my heavy and dull affections, and to form all my holy purposes into a setled disposition and temper of heart, to comply with thy blessed will in every thing. I am not worthy, I confess, of the smallest crumb of thy mercy: but thou hast made me to hope for these great blessings, through thy Grace declared unto us in Christ Jesus. In whose words I further recommend my self unto thy merciful kindness, saying,

Our Father, &c.

A

A Meditation some time afterward.

WHen you have leisure to retire alone by your self, you may say to your self as the people did, when they beheld the sick man at our Saviours word take up his bed and walk (*Luke* 5.26.) *I have seen strange things to day.* I have seen the marvellous love of Heaven to us sinful dust and ashes. I have seen how the Son of God dyed for the love of us: how the blessed Jesus was hanged and bled upon a Cross for our Salvation. I have beheld him presenting himself unto me; and offering to make me partaker of all his benefits. With what affections did I meet and receive his strange love? did not my heart burn within me when he opened the Counsels of his heart to me? Did it not melt and dissolve into love, when he shewed me how passionately he loved me? Did I not offer my self both soul and body to him, and promise to be his faithful servant: Did I not remember that I was his already. and renew my vows to cleave unto him in loyal obedience? O what a transforming sight was it, to behold *Jesus who was made a little lower than Angels for the suffering of death, crowned with glory and honour*, and promising by patient continuance in well-doing, to lift me up also at last unto glory!

Lord what is man that thou takest knowledge of him! or the Son of *Psal.* 144.3.

man

man that thou makest account of him? How is it possible to forget this love, or my own engagements? For what pleasures shall I leave these, of Communion with God and my gracious Master Christ Jesus? You offer too little, all ye flattering temptations upon earth, that would draw my affections from so great an happiness. There can be nothing comparable, to being beloved of the undoubted Lord of Heaven and earth.

One thing have I desired of the
Psal. 27. 4. *Lord, that will I seek after; that*
I may dwell in the House of the Lord
all the dayes of my life, to behold the beauty of the Lord, and to enquire in his Temple. This is sufficient to indear an holy life unto me; that I may be always fit to be one of his Guests, to feast with him at his Table, to be filled with his comforts, and live in hope to live with him in endless joyes. And could I but see what things he hath prepared for those that love him, the height of his glory, the attendance of his Ministers, the pleasures that are at his right hand; *there would be no more spirit in me.* This little that I have seen makes me say, *Happy*
1 King. 10. 8. *are those thy servants, that stand*
continually before thee. Blessed are
Psal. 65. 4. *they whom thou hast chosen, and*
caused to approach unto thee; that
they may dwell in thy heavenly
84. 3. *courts; they will still be praising*
thee. I will never forego the beginnings of this bliss. *For a*
Psal. 84 17, *day in thy Courts is better than a*
11, 12. *thousand. I had rather be a door-*
keeper

keeper in the House of my God, than to dwell in the tents of wickedness. For the Lord God is a Sun and Shield: the Lord will give grace and glory: no good thing will he withold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in thee.

And here it will be fit to remember, how every deliberate sin after such fresh experiences of Gods goodness, new obligations from him, and new resolutions and vows to him; will be of a more crimson die, and a bloodier nature. And therefore you must be sober and watch unto prayer. And remember withal, on the other side, that every good action will be the more acceptable, when it proceeds out of mere love to our Master Jesus, who hath loved us so much. And therefore alwayes endeavour to quicken the one by reflecting upon the other. More particularly you may resolve to meditate all the Month following upon the great MEEKNESS of the Lord Jesus. Who was *dumb as a sheep before the sheerers, and as a Lamb that is brought to the slaughter. He was oppressed and he was afflicted, yet he opened not his mouth.* Isai. 53. 7. *When he was reviled, he reviled not again: when he suffered, he threatned not; but committed himself to him that judgeth righteously.* 1 Pet. 2. 23. And so labour to tread in his steps, and to imitate him in this lovely grace. *To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we our* Tit. 3. 3, 2.

selves

selves also were sometimes foolish, and disobedient, and deceived, &c. This virtue the Apostles, there and in other places,*, require us to exercise, especially toward Rulers and Governours. And S. *Peter* recommends this to Wives as the most handsome and becoming attire; *even the ornament of a meek and quiet Spirit, which is in the sight of God of great price.*

* 1 *Peter* 3. 15.

1 *Pet.* 3. 4.

The

The Thanksgiving and Prayer following.

PRaised be God. Let all Creatures in Heaven and Earth praise the Name of the Lord. For his Name alone is excellent; his Glory is above Earth and Heaven. Glory be to thee, O God most high, the Creator of all, the Father of mercies; who openest thy hand and fillest every living thing with good. Blessed be thy Name, O Son of the Father, the ever blessed Jesus, to whom I humbly bow my self, as the Image of God, the brightness of his Glory, the Redeemer of our souls, the Mediator of our peace, and our intercessor at the right hand of the Majesty on high. O thou holy Spirit of grace, the Almighty power of God, inspire my heart, that I may know, that I may acknowledge, that I may love, delight in obey and praise the Lord our God from henceforth and for ever.

Thanks be to the eternal Goodness for the everlasting Gospel; for the constant services of thy Ministers; for the happy Communion

munion of Saints; for all the comforts of food, and health, and peace, and friends; above all for the death, resurrection, ascension and exaltation of our Lord Jesus; for all the fruits of them; and for the earnests and pledges I have received, of forgiveness of sins and immortal life. One day is too short to recount thy Mercies. While I live I shall never be able to find out, how much thou hast already loved me; how many blessings thou hast loaded me withal, since I came into this world. And yet in the careful improvement of these; thou intendest to bring me to higher and endless felicity. O that the remembrance of what I have seen and felt of thy love, may alwayes cleave unto my mind: and that I may every day see and be made sensible of more. That the powerful operation of it in my heart, may defend me against all the allurements of the world and the flesh: and nothing may be able to entice me from my duty, nor be hard and difficult to do for thy mighty love. Incline my heart, O Lord, continually towards thee; that I may know I love thee, by thinking often of thee, and delighting to be with thee, and studying in all things to conform my self to thy blessed Nature and Will. That having thee alwayes before mine eyes; thy holiness and righteousness

ousness may move me to purifie my heart throughly from all worldly and fleshly lusts: thy greatness may breed in me, much reverence, fear and humility, and thy tender mercies, incline me to pitifulness, bowels of mercies, and readiness to do all good. Give me such apprehensions of thy truth and faithfulness; that I may intirely trust thee, and rely upon thy promises: of thine unerring Wisdom, that I may resign my understanding to thee, and be perfectly contented with whatsoever thou appointest, Dispose my soul so, that a serious sence of thine omniscience, may on all occasions over-awe every thought of my mind, and motion of my will into order, and obedience: and thy patient goodness suppress all angry affections in me; and make me gentle, long-suffering, and forbearing others in love. Represent thine infinite fulness, O Lord, coutinually unto me; that it may engage me in eternal thoughts of thee; and make me rejoyce in the happiness of being one of thy Children: and an Heir of thy glory. There is nothing more my heart can desire; but only that I may still receive more pledges of thy Fatherly love: and have grace to keep my soul so pure and undefiled,

filed, that our Lord may delight to manifest himself to me, and make his abode with me.

Reign in me, O blessed Lord, and in all the World. Subdue all the enemies of thy Cross. Advance it above all the Crowns of the Kings of the Earth: that they may become thy obedient Subjects. O that those of them, who call upon thy Name, may be nursing Fathers to thy Church: and promote Christian piety by their high authority and great examples. Illuminate all the Bishops and Pastors of thy Flock; that they may feed thy People with Wisdom and understanding, and lead them in the wayes of Righteousness. Bless all my Friends: pardon and change all my Enemies. Comfort and relieve all sorts of miserable people. And grant us seasonable weather, that the Earth may bring forth her increase.

Accept of my hearty thanks which I tender thee again for all thy mercies both to my soul and body; which are more than thought can number. Accept of this oblation of my whole self, which I have devoutly consecrated unto thee: desiring

desiring to render all praise, thanksgiving, love and hearty service to thee eternally.

Now the God of all grace, who hath called vs unto his eternal glory by Christ Jesus, make us all perfect, stablish, strengthen, settle us. To him be glory and dominion for ever and ever. Amen.

1 *Pet.* 5. 10, 11.

April.

The Meditation some day before the Sacrament.

AMong the innumerable swarms of people that are upon the face of the earth, how few there are that know the great love of God in Christ Jesus our Lord. And among those few that know it, alas, how small a number are there, that remember it, and celebrate it constantly with those praises and thankful acknowledgements, which it eternally deserves. O what a grace is this, which I am partaker of, that I should be made *a fellow-Citizen with the Saints and of the houshold of God!* That I should know what is *the riches of the glory of this Mystery, which is Christ among us the hope of glory.* I am infinitely indebted to the divine goodness which inclines my heart also to go and commemorate this love in the assembly of his Saints; who all like a spiritual building fitly framed together, *grow into an holy Temple in the Lord.* There the Lords name is continually praised. There he delights to dwell, and hath chosen them for his habitation. There is the voice of joy and gladness; and there he showres

Ephes. 2. 17.

Colos. 1. 26.

Ephes. 2. 21.

down

down the blessings of his goodness. *O come*, my soul, *let us*
Psal. 95. 6. *worship and bow down: Let us go and kneel before the Lord our*
66. 8. *Maker. Let us exalt the Lord our God, and make the voice of his praise to be heard. Let us give*
96. 8. *him the honour due unto his name, and worship the Lord with holy worship. For the Lord is gracious, and his mercy is everlasting, and*
100. 5. *his truth endureth from generation to generation.* Thy reverence, thy faith, thy love, thy holy resolutions, thy hunger and thirst, are all, I hope, still alive: wherewith we ought to approach into his presence. Thou hast not forgot sure the meaning of this holy Feast: the sweetness of which may well preserve a memory of the ends for which our Lord invites thee to it. Let us go then with an humble confidence, to admire and proclaim once more, the infinite love of God our Saviour. Let us openly declare that we are his friends and followers: and bid defiance to all his enemies. Yea, let us bind our heart to his Altar with the cords of his love; and make an oblation of all we have unto him. It is but just and reasonable; since we have received so much from him. It is but right, meet and our bounden duty to praise him continually; to glorifie and serve him with body and soul which he hath redeemed. Let us go and thank him therefore that he would come down from Heaven to us: that he will accept us for his servants; and set any esteem upon our poor obedience:

and

and that he will still from Heaven visit us; and not leave us comfortless without his holy presence with us. So may we rejoyce in his salvation, and represent with gladsome hearts his sacrifice to God for our expiation; and fix our eyes upon that glory where he is inthroned: hoping we shall one day sit down with him in the Kingdom of the Father, and keep a perpetual Feast with him in Heaven.

What should hinder us, O my soul, from going to begin to be so happy? Search and try, examine and prove thy self. Hast thou not a mind to know and do the whole will of God; with all thy heart, and with all thy soul, and with all thy strength? Dost thou not chuse to be poor in spirit, meek, merciful, pure in heart, a peace-maker, a patient sufferer for righteousness sake? and art thou not desirous to make an increase of all these by going to his holy Table? Be not discouraged then, *but know that the Lord hath chosen him that is godly, for himself. The Lord will hear when I call upon him.* Go and *offer the Sacrifices of righteousness; and put thy trust in the Lord. There be many that say, who will shew us any good?* But let thy voice be, *Lord, lift thou up the light of thy countenance upon me. Open thou mine eyes, that I may behold wondrous things out of thy Gospel. Make me able to comprehend with all Saints, what is the breadth, and length; and depth, and height:*

Psal. 4. 3. 5, 6.

Psal. 119. 18.

Ephes. 3. 18, 19.

and to know the love of Christ, which passeth knowledge. This shall put *gladness in my heart, more than in the time when their Corn and Wine increased.* For thine are riches, acd power, and honour and pleasure: and they whom thou lovest, can want nothing that is good. *Thou Lord wilt bless the righteous: with favour wilt thou compass him as with a shield. The meek shall eat and be satisfied: they shall praise the Lord that seek him; your heart shall live for ever.*

Psal. 5. 12.

22. 26.

The

The Prayer sometime before the Communion.

O Lord; who filleſt all things, and delighteſt to pour out thy bleſſings upon all thy works; eſpecially into humble ſpirits; who empty themſelves of all their own deſires, that they may be filled with thy holy truth. Behold a poor ſoul, that opens it ſelf to thy bounteous goodneſs; though with much ſhame and confuſion of face. when I remember how much of thy Grace I have refuſed, or in vain received. Thou haſt ſent me, I acknowledge, unasked innumerable benefits; and I have found thee in my very heart, when I ſought not after thee. Often have I felt holy thoughts ſpringing up in my mind; and pious affections carrying my heart away from all theſe earthly vanities. Many godly purpoſes haſt thou wrought in me; and made me to taſte how happy a thing it is to love thee, and be beloved of thee.

O God, thou haſt taught me from my youth, and early inſtructed me in the know- *Pſal.* 71. 17.

ledge of thy truth. Thou haſt prevented all my deſires; and ſecretly diſpoſed my will, to chuſe the wayes of virtue and piety. *Hitherto I have declared thy wondrous works*; and every day brings along with it, new teſtimonies of thy moſt fatherly care and providence. But all this only reproaches me, for my ſhameful negligence, ingratitude, and unfruitfulneſs in the knowledge of the Lord Jeſus: and makes me deſpair of receiving any more of thy Grace; unleſs thou wilt magnifie the riches of it, in thy patient and long-ſuffering charity towards me. Thou haſt required us to put on bowels of mercy, kindneſs, condeſcenſion; forbearing and forgiving one another, if any man have a quarrel againſt any. And haſt taught us ſuch charity as is kind and ſuffereth long, and beareth all things. And therefore I am encouraged to fly unto thee and to hope in thee, who haſt made thy ſelf, the pattern of tenderneſs and compaſſion to us in Chriſt Jeſus. There is ſomething of thy ſelf likewiſe ſtill remaining in me. I feel my heart inclining towards thee; deſiring to have a more lively knowledge of thee, and to be made thoroughly

Coloſſ. 3.

1 *Cor.* 13.

thoroughly good and perfectly like thee. Which emboldens me the more to wait upon thee, and to open my heart for new communications of thy holy Spirit to me. O thou who giveſt food to all fleſh, who ſatisfieſt the cravings of every living thing: deny not the deſires of an immortal ſoul which hungers and thirſts to be filled with the fruit of the Spirit, *in all gaodneſs, and righteouſneſs, and truth.* It is not thy pardon only which I crave, and humbly hope for, through thy mercy in Chriſt: But a power from above continually to aſſiſt the holy reſolutions, thou haſt wrought in me; *to deny all ungodlineſs and worldly luſts, and to live ſoberly, righteouſly and godly in this preſent world. I have choſen O Lord, the way of truth: thy judgements have I laid before me. Thy word have I hid in my heart, that I might not ſin againſt thee. I have gone aſtray: but now I will meditate in thy preceepts, and have reſpect unto thy wayes. I will delight my ſelf in thy ſtatutes: I will not forget thy word. With my whole heart do I ſeek thee: O let me not wander from thy Commandments.*

Ephe. 5 9.

Tit. 2. 12.

Pſal. 119. 30. 10,11, 38.

But establish thy word unto thy servant, who is devoted to thy fear. Hold
Psal. 17.5. *up my goings in thy paths, that my footsteps slip not.*

And give me leave, good Lord, to approach to thy Table, and there to dedicate my self again unto thee, and receive fresh tokens of thy grace and favour towards me. I am not worthy, I confess, to be seen in thy sacred presence. But since thou hast wrought in me a will to please thee in all things; I desire that I may humbly appear and profess it before thee: and wait upon thee for a power to do, according to the purposes of my heart. O thou who searchest the hearts, and knowest what is in man: deal with me according to the sincerity of my soul. And open mine eyes that I may see it, if there be any evil way in me: any pride, any covetousness, any impurity; any hatred or uncharitableness. For I renounce them all; and unfeignedly resolve *to do*
Mich. 6.8. *justly, and to love mercy, and to walk humbly with my God.*
Psal. 19. *Let these words of my mouth,*
14. *and meditations of my heart be acceptable in thy sight, O Lord my strength and my redeemer.* And when I come to thy holy Table, may I feel that thou

hast

haſt accepted them: by inſpiring me with ſtronger purpoſes to continue in thy obedience; and lifting me up to an higher degree of love to thee and my bleſſed Saviour. Raiſe me, O Lord, ſo high, that I may be out of the reach of the temptations of the World and the Devil: or, at leaſt, they may never be able to draw me down to follow any ſinful luſts and de-
fires. *O Lord hear; O Lord* *Dan. 9. 19.*
forgive: O Lord, hearken and do, according to thy infinite mercies declared in Chriſt Jeſus; and the moſt comprehenſive meaning of his own holy words, in which he hath taught us to pray, ſaying,

Our Father, &c.

A Meditation afterward at home.

THe next time thou visitest thy soul, ask it if it observed well that glorious Person who feasted thee at his Table: and marked the kind and gracious words which he spake unto thee, by the representation of his broken Body, and Blood that was shed for thy sake. Alas! wilt thou say. I should not have been here, if I had had a clear view of his glories. He would have carried me to Heaven with him, if my heart had been possessed with the fulness of his love. My eyes are too weak to behold his perfections: my thoughts too narrow to comprehend the unsearchable riches of his grace.

But hast thou not seen something of him? Did not many of his beauteous Graces shine fairly in thine eyes? Did he not even force upon thee some sence of his wondrous goodness and charity? And hath he not put himself, by sensible tokens, into thy very hands; nay, entred into thine heart, and told thee; that he hath desired it for his habitation. Where is he then? What hast thou done with him? Are the thoughts of him vanished already out of thy mind? Doth the love of him languish and die thus soon in thy breast? Art thou content to let him go, and see him no more; till the same solemnity come about again?

How

How wilt thou be able then to appear before him, at that time? With what face wilt thou look upon him, whom thou ſlighteſt ſo much, as to love any company better than his? Will it not confound thee to think that thou art but a ſtranger to him, though thou haſt been ſo often with him? and that he can find nothing of himſelf in thee; no, not after ſo many profeſſions of the greateſt love and friendſhip to him? O let him ſee, that he hath not beſtowed himſelf on one that knows not how to value ſo divine a Gueſt, Preſerve an everlaſting memory of his dying love. Never fail to thank him for it every day, with the greateſt paſſion thou art able to excite. Look on him ſeriouſly and ſtudy to be like him. Never take off thine eyes from his beauties, till all his lovely qualities be imprinted on thy heart. Imitate his humility and great condeſcenſion to us of low eſtate. Learn of him to be meek and lowly in heart. *Matth.* 11. 29.
Walk in love, as Chriſt alſo hath loved us, and given himſelf for us, an Offering and a Sacrifice to God for a ſweet ſmelling ſavour. *Epheſ.* 5. 2.
Purifie thy ſelf, even as he is pure. 1 *John* 3. 3.
Let thy converſation be without covetouſneſs; and be content with ſuch things as thou haſt. *Heb.* 13. 5.
Truſt in the Lord, and do good: make him thy hope and thy portion. *Pſal.* 37. 3.
That as long as thou liveſt, Chriſt Jeſus may be ſeen among men. O what

a goodly sight would it be, to behold our Lord still walking up and down in the world? Te see the loving, the peaceable, the meek, the merciful, the holy Jesus again upon the earth! Do thou resolve to be that blessed man, in whom he shall appear. Let not his Image and likeness be lost, whilst thou art in being: and labour to leave it upon others when thou art dead and gone.

Particularly thou mayst resolve all this month to meditate often on the PATIENCE of our Lord; under all the rude affronts and cruel pains he endured from his enemies: and the great dulness, untowardness, and slowness to believe, which he found in his Disciples. That so *Patience may have its perfect work in thee*; to the *end thou mayst be perfect, and entire, wanting nothing. For we have need of Patience, that after we have done the will of God, we may receive the promise. Rest in the Lord therefore, and wait patiently for him: fret not thy self because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.* Resolve not to be discouraged in thy Christian course, whatsoever it be that thou art to do, or suffer. *Warn them that are unruly: comfort the feeble minded; support the weak; be patient toward all*

James 1. 4.

Heb. 10. 36.

Psal. 37. 7.

1 *Thess.* 5 14.

all men. Remembring that this is the character of those, who received the heavenly seed with honest and good hearts; *that they brought forth fruit with patience.* And we know that the fruit *of patience is experience; and experience worketh hope; and hope maketh not ashamed.*

Luke 8. 15.

Rom. 5. 3, 4.

The

The Thanksgiving and Prayer.

ALL thy works praise thee; O Lord; they proclaim thy greatness, thy wisdom, thy power and goodness, throughout the world, There is no place in heaven or earth where their voice is not heard. But the mouths of rational Creatures ought most to be filled with thy praises, whom thou hast made to understand the wisdom and majesty of all thy works. We our selves, O Lord, are fearfully and wonderfully made. Thou hast adorned mankind with most noble perfections, and given us dominion over the works of thy hand. And after we had despised this honour which thou didst us, chusing to become like the beasts that perish thou wast pleased to do us a greater: and to demonstrate an infinite wisdom, power and charity in our recovery by Christ Jesus. I bless thee, O God, for that abundant grace; and for that part and portion, which thou hast given me in it. That thou wast pleased to come so lovingly, and dwell among us; and appear in the likeness of sinful flesh; to what can I ascribe it, but thine incomprehensible love, and readiness to do us good?

I

I moſt heartily thank thee, that thou wouldſt ſo mercifully comfort us by thy divine preſence among us; and encourage us to hope in thee, that thou wilt not deſtroy us. And that thou haſt proclaimed as much by thine eternal Word, and bidden us to hope in thy mercy. Above all, that thou haſt aſſured us by his Death and Paſſion, that thou wilt pardon our ſins; and by his Reſurrection, that thou wilt beſtow on us eternal life. There is no end, O Lord, of thy loving kindneſs. For thou continueſt to give us new aſſurances and tokens of thy good will towards us: and haſt now entertained me at thine own Table, with his moſt precious Body and Blood. It is too little, O God of all grace, to give thee my ſelf, if I had any more to give. All that I can do, is again and again to give my ſelf to thee. And as I have at thine Altar offered my whole ſoul aud body to be employed according to thy holy will and pleaſure: ſo I continue here to renew my devotion to thee; and to oblige my ſelf by repeated vows to be thy ſervant. I hope I ſhall never ſuffer thy love to ſlip out of my mind; nor forget the promiſes wherein I ſtand ingaged to thee. Yea, that thou in thine abundant goodneſs wilt alwayes accompany me by thy holy Spirit, (which our Lord hath bid me expect from thee,) to preſerve alive his

memory

memory in my heart: that I may ever be a follower of him in poverty of spirit; in meekness; in mercifulness; in purity of heart; in peaceableness, and

2 Thess. 3.5. studying to be quiet. *And the Lord direct my heart to the love of God, and the patient waiting for Christ.* That I may endure all the troubles of this life with a composed constant spirit; and never repine at any thing that befalls me. That I may chearfully suffer for righteousness sake; and taking up my Cross

Heb. 12.1,2. *run with patience the race that is set before me, looking unto Jesus the Author and finisher of our faith; who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of thy throne of glory.*

Now the God of patience

Rom. 15. 5, 6,7. *and consolation grant us all to be like minded one towards another, according to Christ Jesus.* That all Christian people may *with one mind and one mouth glorifie thee our God: and receive one another, as Christ also received us, into thy glory.* Unite our hearts in love and charity: and give us grace

Rom. 14,19. *to follow after those things which make for peace, and things*

things wherewith one may edifie another. O that the power of all Christian Kings and Rulers may be employed to be a terror to all evil doers; and to give praise and encouragement to all that do well. That all the servants of the Lord in holy offices, may *be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.* And all those that are under their care, may have the grace *to esteem them very highly in love for their works sake: and laying apart all filthiness, and superfluity of naughtiness, receive with meekness the engrafted word, which is able to save their souls.* I recommend to thy mercies all the poor, the sick, the fatherless and widdows; and whosoever are in any distress: that they may remember the words of the Lord Jesus, *and in their patience possess their souls.* And *the Lord deliver us all from every evil work, and preserve us unto his heavenly kingdom: to whom be glory for ever and ever.* Amen.

2 *Tim.*2.24

1 *Thess.*5.13.

*James*1.21.

Luke 21.19.

2 *Tim.*4.18.

May.

Meditation some day before the Sacrament.

CAst your eyes now on the beautiful face of the earth, and see how all things smile upon you. How God hath crowned the year with his goodness, and cloathed the Pastures with Flocks, the Gardens with Flowers and Fruits, and the vallies with Corn.
How the little Hills, as the Psalmist speaks, are girded with gladness; and every Ceeature shouts for joy and sings. And then think with thy self, how uncomely it is that thou shouldst be the only dull and silent thing: whom the Lord hath adorned with greater riches and honour; and set over all the works of his hand. Think what nobler beauties he hath made thee to behold, and set before thy mind: even himself in all his glory, which shines upon thee in the face of Jesus Christ. Think how he calls thee to a Paradice of delight, now that he hath invited thee to his holy Table: where he represents unto thee the Son of his love, the express Image of his person; and all the happy fruits of his manifestation in our flesh. Bid thy soul therefore awake, and meditate on his humble descent from Heaven for

Psal. 65.

our

our sake, with the acclamations of all the heavenly Host; on all his miraculous works of charity; his holy and useful life; his bitter passion; his bloody and shameful death; his glorious resurrection and ascension; his power at the right hand of God; and all the benefits he hath by these means obtained to us, and crowned our nature withal. Bid it sing aloud, and give praise, and shout for joy. Stir up all that is within thee, to bless his holy name. That while all things round about thee are fresh and spirituous and full of life; thou mayst not remain the only dead and heartless creature: but spring up together with the rest, in all the acts of spiritual life. Say to thy self, what a new world do I see? God dwelling here among men. *God in Christ reconciling the world to himself, not imputing their trespasses unto them.* Friendship made between Heaven and Earth. *Death swallowed up in victory.* The gate of heaven set open to all Believers. Jesus our fore runner, there already enthroned, waiting for all his faithful followers; and filling them now with good hope, peace, and joy in the Holy Ghost.

O what a glorious sight is this: which the Angels themselves admired! What a *new heaven and new earth* should this have made, *wherein dwelleth righteousness*? what ails us, that we do not all become new creatures? And *beholding as in a glass the glory of our Lord, are not changed into the same image, from glory to glory; even as by the Spirit of the Lord*? I am ashamed of my barrenness in the knowledge of Christ Jesus: into whom

whom I was ingrafted long ago. It is high time to be more fruitful in all good works. For he hath said that, *every branch in me that beareth not fruit, my Father taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. And herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.* John 15. 2, 8. I will go therefore and open my heart to him who is the root and fountain of life; that I may derive new spirit, vigour, and strength from him, I will go and declare that I believe in him: that I have placed my hope, my comfort and satisfaction in his love; and value his favour and blessing more than all the world. I will shew him how I long to be changed more and more, into his divine Image: and am resolved *to abide in him, and that his word shall abide in me.* ver. 7. I will give him all the assurance of it, I am able: by renewing my Covenant with him; and making a chearful oblation of all that I am, and have, and can do, unto his service. Then sure he will communicate more of himself unto me. I shall feel his divine power and vertue quickning me: *and because he lives, I shall live also.* John 14. 19. The Sun when he returns to visit us with his warmth, doth not more revive all things, and renew the face of the earth, than I shall find him enlivening and renewing me; that I *may have my fruit unto holiness, and the end everlasting life.* Rom. 6. 22. For he himself hath said, *If you abide in me, and* John 15. 7.

my

my words abide in you, ye shall ask what ye will, and it shall be done unto you. Be it unto me, O Lord, according to thy word. I ask nothing, but that I may still have the grace to continue in thy love, by keeping thy Commandments. That I may grow and increase in wisdom and holiness; and be filled with all the fruits of the Spirit. With *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance:* and that they may abound in me more and more, to thy praise and glory. *Amen.*

Gal. 5. 22.

The Prayer ſome time before

O Moſt bleſſed God, who are moſt lovely in thy ſelf and in all thy works: and full of love and kindneſs to us whom thou haſt made to underſtand thy glorious perfections. Thou art beloved of all thoſe that ſeriouſly fix their eyes on the beauties of thy holineſs, wiſdom and goodneſs; and obſerve thy bounty to all thy Creatures. Thouſands of Angels and Saints thou haſt, whoſe hearts burn continually with love to thee: and thou haſt had many faithful ſervants that have died for the love of thee. I am one of thoſe fools and ſenſleſs wretches, that have loved everything better than thee my Creator, and merciful Saviour. While others have burnt in the fires for thee, I have been unwilling ſometimes to take the pains of a few ſerious thoughts about thee. And my mind at beſt, is apt to ſtart away from that moſt heavenly employment: it is hard to think, even of thy ſurpaſſing kindneſs to me, without interruption, but for a few moments. I am too unlike the ancient Diſciples of the Lord Jeſus: being prone to comtent my ſelf with reading or hearing thy Word,

Word, with ſpeaking of thee, or praying to thee: and all many times without any love, or but with little affection to thee. Yea, while I make mention of thy love, I am not ſo much in love with thee, as it deſerves. I have beheld the Sun of righteouſneſs ſhining upon me, and received the deareſt pledges of thy loving kindneſs; without that warmth and heat of love which it might have excited. The livelieſt Truths have not penetrated ſo deep, as they ſhould, into my heart. But though thou haſt been pleaſed to intreat ſo earneſtly, and promiſe ſo liberally, as if thou ſhouldſt be indebted to me for my love; it hath many times but little ſtirred this dull ſoul towards thee. Thou haſt loved us ſo much as to purchaſe our love at any rate! having redeemed us with thy Sons Blood, which is the greateſt price; and called us to thy Kingdom and glory, which is the greateſt reward: but alas! how unconcern'd have I been, too oft in all theſe wonders of thy love?

I am aſhamed of my ſelf. I bluſh to think that after ſo long acquaintance with thee, I ſhould love thee and delight in thee to no higher a degree. Which is the only thing, next to thy Grace which pitties our weakneſſes, that gives me hope I ſhall at laſt love

thee

thee far better. Still make me more ashamed, that after all thy care and pains thou shouldst see so little of thy self in me. And assist me by the power of a mighty grace, which I will endeavour to improve, to fix mine eyes more stedfastly on thee, and to stay my thoughts with thee; till I love thee so much as to be changed into thy likeness. Now that I am going to commemorate thy love in Christ Jesus, let not my ingratitude provoke thee to absent thy self from me: but according to the gracious Covenant thou hast made with us in his Blood, be merciful to my sins, and remember not mine iniquities against me. Make me know and feel that thou dost pardon me, by exciting holy resolutions in me to purifie my heart more perfectly; and disposing me intirely to love thy holy nature and will, and conform my self unto it in all things. *O that all carnal affections may die in me, and all things belonging to the Spirit may live and grow in me. That I may have power and strength to have victory and to triumph against the Devil, the world and the flesh.* That I may utterly hate every thing that is evil; and cleave most affectionately to that which is good. Yea, that I may hate even Father and Mother, and the dearest thing in this world, rather than sin against thee and forsake thee.

That

That no relation, no pleasure, no profitable enjoyment, may ever turn my heart from thee, but rather draw me to thee, and make me more in love with thee. All thy Creatures may justly complain of me, if I should not love thee above them all. But how shall I answer it to our Lord Jesus, if his love should not constrain me? O that the spirit of thy ancient Saints may hereafter possess my heart.

Psal. 131.6. That I may cry *out after God, even the living God.*

63. 8. *That I may watch for thee, more than they that watch for the morning:*

119. 20. *And my soul may follow hard after thee: and even break for the longing it hath to thy judgments at all times.* That I may be

2 *Tim.*3.10. a *diligent follower of their Doctrine, manner of life, purpose, faith, long-suffering, and patience.* O that the

Psal. 119, 103. *words of thy mouth may be sweeter to me than the honey and the honey-comb.* That

*Psal.*119.47. I may *delight my self in thy Commandments which I have loved.* And the light of thy countenance may be better to me than life it self. *Amen.*

Confirm

Confirm and ſtrengthen, good Lord, all theſe holy deſires and diſpoſitions which thou haſt wrought in my heart; that they may ripen into all the fruits of righteouſneſs, which are by Chriſt Jeſus to thy praiſe and glory. In his holy words I further recommend my ſelf to thine infinite mercies, ſaying,

Our Father, &c.

The meditation afterward at home.

O *Love, what hast thou done?* said an holy man, when he thought of the Mercies of God in Christ Jesus. Thou broughtest the Son of God down from Heaven, and made him appear in the likeness of man. Thou broughtest him to his Cross, and made him an offering of a sweet smelling savour unto God. *O Love, what wouldst thou not do* (mayest thou say to thy self) if thou didst but possess our hearts? That which made him like to us, and brought him down hither, would make us like to God, and carry us up to Heaven. If I did but love God, what could he demand of me which I should not immediately do? How naturally should I study to please him? How easie and delightful would it be to comply with his will? and what a favour should I count it, that I might know his will which I am to do? None of his Commandments would be grievous to me; but all his wayes pleasantness, and all his paths peace. And will it not be very strange, if I should not love him, who hath loved me so much, and is still demonstrating his kindness to me? I must forget my belief if I should not love him: and *that* he will not let me forget; but calls me often to his holy Table, and feeds me with the sweet remembrance of him. There he represents to me, that which I continually profess to believe. That he is the

Father

Father Almighty, of whom the whole family of Heaven and Earth is named. That Jesus is his only Son our Lord; that he was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified and put to death, rose again, ascended to Gods right hand, and will come at last to judge the quick and the dead. This is my Faith. May I never make confession of it, without feeling it excited *to work by love*. *Gal.* 5. 6. May it alway call to mind the vows I have made *to live by this Faith of the Son of God*. 2. 20. May it *purifie my heart*; that when he shall appear again and come to judge the world, my *faith may be found to praise, and honour, and glory*. Amen. *Acts* 15. 9. 1 *Pet.* 1. 7.

This was the reason, you may here consider, that good men anciently advised all Christians to repeat the Creed every morning. Not as a Prayer, or a preservative from sin, meerly by the force of the words: but to put them in mind that they were the followers of Jesus, who had done and suffered so much for them; and to quicken themselves to love and to good works, which are the natural fruits of faith in Christ. Resolve therefore to reflect on it, for this end. Shew that thou dost willingly remember the Lord Jesus, and studiest to stir up his love in thy heart: and hast not only some sudden flashes of it forced upon thee, by the meer greatness and power of his love. Think that

thy love to him will grow faint and cold without these endeavours: so that it will be a doubt to thy self (O how uncomfortable is that!) whether thou loveſt him or no.

And the better to preſerve it, thou mayeſt reſolve particularly to meditate often, all this month, upon this piece of Chriſts love, in inſtituting and ordaining, juſt before he died, theſe HOLY MYSTERIES at this Divine Feaſt, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. O what a kindneſs was this, mayeſt thou think with thy ſelf! what wonder of love, which is here fairly repreſented to us and ſet before our eyes! what a pleaſure is it to ſee our ſelves thus beloved of the Soveraign of the world! to behold our ſelves in the Armes of the Almighty, the only wiſe, and all ſufficient good! who will never fail to take care of us, provide for us, direct, ſupport, aſſiſt, comfort and protect us; yea, and eternally bleſs us. This is love indeed, that we have ſuch pledges given us of his everlaſting kindneſs: that we ſhall ſee him in the other world, where we ſhall know him and love him as much as we can deſire. Nay, what an happineſs is it, that we can love him at all? And that he will take ſuch care to excite our love to ſo great an height in this world? O what pleaſures have I felt in loving him; and offering my heart with ſincere affection to him? How doth my will ſweetly melt into his; when I think how good he is, and how much I am obliged

liged to him? We ſhould never have praiſed him ſo much, if he had not thus repreſented his love to us: And that, together with entire friendſhip and concord (to which he alſo here ingages us) is the happineſs of Angels and glorified Spirits. I will never ceaſe to think of theſe pleaſures, that I may never ceaſe to injoy them: but be ſtill more and more praiſing thee, till I come to praiſe thee in the company of the Bleſſed.

The Prayer and Thanksgiving afterward.

O Most holy and ever bleſſed God; thy Name alone is excellent; thy Glory is above the Earth and Heaven. All the heavenly Powers continually proclaim thy greatneſs; and raiſe themſelves, not thee, by admiring, loving and praiſing thy eternal Majeſty. I moſt humbly adore and extol thy unſearchable Wiſdom, thy uncontroulable Power, thy boundleſs goodneſs; and thy unſpotted Holineſs and Truth. It is a ſhame, I acknowledge. that ever I ſhould think of eſteeming or loving any thing like to thee, who art ſo infinitely above all the world; and it being ſo impoſſible for me to be ſafe or happy, but in thy love. And it is no leſs ſhame to make mention of thy Name, without the greateſt joy and ſatisfaction of heart in thy love and favour. For thy wiſdom is the ſureſt guide and moſt certain director: thy Power is our ſtrength and ſafeguard: thy good Providence is our all-ſufficient treaſure: thy Holineſs and Truth is our ſecurity: thy Goodneſs is our hope and comfort: thy unerring Will is our ſatisfaction,

ction, in all events that here befall us. I cannot wish, when I seriously recollect my self, to live in a world without thee. It would be better not to be at all, than to be forsaken of thee, and left to the conduct of my own childish thoughts and desires; and to the protection and provision of my own weakness. How much do I owe thee, even for this knowledge of thee? And I have had daily, yea minutely experience of thy loving kindness, ever since I had a being. A great number of thy Creatures serve me, and minister unto my content and comfort, by thy command. And thy own Son is become a Servant to me, and submitted himself to the vilest state and condition for my happiness. I deserve not to live, if I should not love thee intirely. For thou ar every day adding new fuel to my love, and taking care that it may never go out. What tokens of thy love hath this day brought along with it to my Soul? Thou hast given me leave to wait upon thee, and feast with thee at thy own Table: To see the love that the Lord Jesus bare and still continues to me; that I may be still more induced to love thee, and strongly engaged to be so happy, as to continue in thy love by cordial obedience to thee. Who can look on thee, O blessed Lord, and not love thee? Who can think of what thou hast

done unto us, and not devote himself eternally to thy love and service? But alas! our eyes are weak; our thoughts are short and transient; we are soon weary of beholding, and thinking even on thy love. Direct my thoughts therefore by thy mighty power. more strongly towards thee. Fasten in my mind a more lively remembrance of thee: that I may, at least, be often looking back unto thee, and delight to reflect upon thy wondrous love. *Turn mine eyes from beholding vanity, and quicken thou me in thy way.* And, O that all my love may be changed into obedience; that I may be ever very fearful to displease thee; and careful to omit no part of the duty I owe thee: but I may spend my dayes in acts of holy love towards thee and towards all men. That *I may rejoyce ever more: pray without ceasing: in every thing give thanks: prove all things, and hold fast that which is good: never rendring to any man evil for evil: but ever following that which is good, both among our selves, and to all men.*

Psal. 119. 37.

1 *Thess.* 5. 15, 16, 17, *&c.*

And I desire the happiness of all mankind: especially that the *Faith* of all Christian people

ple may *grow exceedingly, and the Charity of every one towards each other may abound.* 2 *Theſſ.* 1.3.
That ſo they may *adorn the doctrine of God our Saviour in all things*: and recommend his Religion, effectually, by their good and innocent lives, to all the world. *Give the King thy judgements, O God: that he may judge thy people with righteouſneſs, and thy poor with judgment.* *Tit.* 2. 10. *Pſ.*72.1, *&c.*
That the greater powers may bring peace to thy people, and the leſſer alſo, by righteouſneſs. That they may judge the poor of the people, and ſave the children of the needy, and break in pieces the oppreſſor. That we may all fear thee, as long as the Sun and Moon endure, throughout all generations.

Now unto him that *hath choſen us to Salvation, through Sanctification of the Spirit, and belief of the truth: whereunto he hath called us by the Goſpel, to the obtaining of the glory of the Lord Jeſus Chriſt*, be thanks and praiſe, and love and obedience rendred, world without end. *Amen.* 2 *Theſſ.* 2. 13, 14.

June.

The Meditation some day before the Sacrament.

IS it possible that the great God should be *manifested in the flesh?* And that he should *purchase* those who were his Creatures, sinful Creatures, *with his own blood?* Surely we do not believe this. How joyful, how thankful should we be; how holily, how purely should we live; if we thought our selves so nearly related to him? What faith, what hope should we place in him? How confidently should we trust our selves and all we have with him? How willingly should we resign our selves to his pleasure, who hath not thought this too much to do for us? And how contentedly should we want what he pleases not to give, who hath done us such an honour, as to marry us to himself? If he had taken hold of the Nature of Angels, and laid down that life, that precious life which was spent for us, for their redemption; how much would those heavenly Creatures have loved him? And yet, now that he is desirous of our little love, he cannot have it. O my soul, what is become of that love which thou lately

1 *Tim.* 3. 16.

Acts 20. 28.

lately professedst to him? I thought the last time we were at his Table, that thou wast mightily sensible of his love, and would never cease to love him. Didst thou not protest, that nothing was so dear unto thee as thy Saviour, and his Commands and precious Promises? That thou hadst rather lose thy life, than lose his favour? And didst thou not resolve that thou wouldst preserve it as thy life, by all the acts of love to God and man? O how easily do we forget the greatest benefits? How apt are we to pay him only with liberal promises? If he had not made us this new invitation to his Table, it is possible we might have forgotten, that we have any obligations to him. But this sweet voice of thy Saviour, which calls upon thee, saying, come, *do this in remembrance of me*, how doth it awaken and revive that love, which sometime I felt in my heart to him? Thanks be to his goodness for this new opportunity to acknowledge his love, and to profess my own. I hope in time I shal love him to the height of my desires: and by these frequent remembrances of him, become perfectly like him.

Though very unworthy therefore of this new favour, who have been so unmindful of the old, I will go into his house, and present my self at his Altar: if it be but to declare that I belong to him; and am not willing to lose his blessing. I will shew him, at least, that I do not quite forget him; and have a mind to become a better Christian. But how is it possible, that I should see the representation of his mighty love, that I should

ſhould behold his pains and agonies for my ſake; and do no more than tell him, that I keep him in mind, and intend to obey him. I cannot chuſe but vow my ſelf intirely to him. I muſt bind my ſelf, in the moſt ſacred Covenant, to keep his Commands. I can do no leſs than aſſure him again that I *love righteouſneſs, and hate iniquity:* and will chuſe death, rather than to diſpleaſe him. Nay, I will reſolve never to ceaſe to renew theſe vows; and multiply my engagements: and then at laſt, ſure, I ſhall become ſtedfaſt in his Covenant, and *delight my ſelf greatly in his Commandments. My ſoul ſhall keep thy teſtimonies, and love them exceedingly. My hands alſo will I lift up unto thy Commandments which I have loved: and I will meditate in thy Statutes. So ſhall I keep thy Law continually for ever and ever. I will rejoyce at thy word, as one that findeth great ſpoil. And love thy Commandments above gold, yea above fine gold, The Law of thy mouth ſhall be dearer unto me, than thouſands of gold and ſilver.* Let us go, my ſoul, and thank him heartily, as for other benefits of his paſſion, ſo for theſe hopes I have of becoming ſo perfectly in love with him, that I ſhall exactly reſemble him: *Hope in God, for thou ſhalt yet praiſe him, who is the health of thy countenance, and thy God. If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me: he hath attended to the voice of my prayer. Bleſſed be God, which hath not turned away my prayer, nor his mercy from me.*

Pſal. 112. 1. *Pſa.* 119. 167, 48, 44, 162, 127, 72.

Pſal. 42. 11. *Pſal.* 66. 18, 19, 20.

The

The Prayer ſome day before the Communion.

O Moſt High and holy one; who canſt not be comprehended by our ſhallow thoughts, nor by any other thing, but only thy ſelf. Though inconceivably beneath thine infinite Majeſty, and alſo a miſerable ſinner, I make bold, in the Name of the Lord Jeſus who is my hope, with humble reverence to proſtrate my ſelf before thee. Acknowledging that thou art my Maker, my Lord and Soveraign; and that I being the work of thy hands, muſt needs be thy Servant and ſubject. Yea, thou haſt given me leave every day to call thee father, and owneſt me for thy Child. With what fear and aſtoniſhment, with what grief and ſorrow, doth it become me to lye in thy preſence? How heavily have I condemned my ſelf by theſe acknowledgements? For I have not always honour'd and ſerved thee as my Creator, nor loved and delighted in thee as my moſt gracious Father, nor obeyed and ſubmitted to thee in all things, as my Soveraign Lord and Maſter. I have too oft rebelled againſt thine Almighty Power and Authority,

ty, and ſpurned againſt the bowels of thy love, and broken thy moſt holy Laws, and violated that faith which I profeſſed in my Baptiſm, and have many times ſince plighted unto thee. Thine Almighty mercy accuſes me. The paſſion and torment, the death and reſurrection, the threatnings and promiſes, all the love of my dear Saviour condemns me; and ſo do the mighty works and the gracious inſpirations of the Holy Ghoſt. And yet I have no whither to fly, nothing to truſt unto, but that Almighty mercy; the paſſion and love of our Lord; the power and grace of the Holy Ghoſt. How ſhall I hope for pardon from that love which I have offended? and look for mercy from thoſe tender mercies which I have too much ſlighted? With what confidence can I expect a remedy from that power which I have reſiſted? O the long-ſuffering and patience of my God! O the infiniteneſs of thy mercy! and the precioufneſs of that Blood, that can waſh away ſo many tranſgreſſions againſt it ſelf. I adore thee, I thank thee, O God, who *haſt ſet forth Chriſt Jeſus to be a propitiation through faith in his blood.* By his Croſs and Paſſion, Good Lord, I hope to be delivered: and wait on thy mercy for the power of his holy Spirit, to *waſh me thoroughly from mine iniquity*

Rom. 3.25

Psal. 51. *iniquity, and cleanse me from my sin.* Assist me thereby, I most humbly beseech thee, to

2 *Cor.* 7. 1. *purifie my self from all filthiness both of the flesh and of the Spirit:* to purge my mind, my affections, my passions, from whatsoever is offensive to thy pure eyes, who canst not approve of iniquity. For I would have *no*

Col. 3. 5, 8. *uncleanness, no inordinate affection, no evil concupiscence and covetousness, no anger, wrath, malice or evil speaking* to be found any more within me. And now that I am about to remember the death of Jesus, help me to mortifie all these more perfectly, and to hate them worse than death. Behold, O Lord, I abandon all worldly lusts. My soul is open: and I have emptied my heart, to receive the fulness of thy Grace. Take an absolute possession of me; rule in me by thy laws; guide me by thy counsels; fill me with thy love, satisfie me with the comfort of thy promises; and refresh me with thy divine joyes; that I may have a great delight to be thy faithful and obedient servant. O that I may feel, at thy table, the liveliest apprehensions awaken'd in me of what thou hast done for my soul. Hold my thoughts close unto thee; inspire me with devout Meditations, strengthen and increas

creaſe in me all good reſolutions;and inable me to bring them to good effect. I know thou never faileſt thoſe that heartily ſeek thee. Our Saviour hath bid us ask and we ſhall receive,ſeek and we ſhall find,knock and it ſhall be opened to us. Fulfil then, O Gracious Lord,all my petitions:ſo give unto thy ſervant what he humbly asks,let him that ſeeks find, open the gate to him that knocks: that I may be made partaker of Chriſts moſt bleſſed body and blood. And feeling the comforts of holy fellowſhip and friendſhip with him,and ſtudying to maintain it by a pure and blameleſs life; I may now and ever triumph in thy Salvation,and ſing thy praiſes in thy Church on earth,and among thy Saints and Angels in Heaven:giving honour,bleſſing,power and dominion unto thee,O Father Almighty,and unto thy Son Chriſt Jeſus to all Eternity. *Amen.*

Our Father, &c.

A Meditation afterward at home.

DOst thou mind, O my Soul, what thou sayest, when every day thou callest God, Father: thy *Father which is in Heaven?* How happy art thou, if thou art beloved of God Almighty? So beloved, that the Lord of Heaven and Earth is thy *Father?* What is there that thou canst desire, what canst thou long for beyond this? How well satisfied and contented shouldst thou be in the poorest condition; how well assured that all shall be well with thee, if thou art sure of this one thing, that he is thy Father? and what should make thee doubt of it, though so great an honour? Where hast thou been now? what hast thou been doing? Hast thou not been with Jesus? Hast thou not professed thy self a Christian? *And truly their fellowship is with the Father, and with his Son Jesus Christ.* He hath shown thee the love which God bears to thee. He hath bidden thee, by those tokens, rest assured that he will never cease to love thee. For he hath given himself to thee; aud thou hast given thy self to him. The Covenant of friendship and eternal love hath been renewed between us. Thou hast made oath again of fidelity to him, and he hath sworn in his holiness, that he will not take his loving kindness from thee, nor suffer his faithfulness to fail. O how rich is he, that possesses God;

1 *John* 1. 3.

God; and is heir of his immortal glory! How chary ſhould we be of this ineſtimable wealth? How void ſhould we be of all other cares, but only this; to preſerve the love of our heavenly Father? What ſhould covetouſneſs do in that heart, which enjoyes ſuch a Treaſure? What ſhould ambition, what ſhould vain-glory do in him; that can boaſt of the honour, of having God for his Father? Need he fear that he ſhall want, who is ſo well provided? Should he murmur or repine, who hath ſuch fulneſs? Is there any cauſe of anger, if our Father be not angry; Shall we *be* uncharitable to any, who partake of ſuch great charity? Watch, O my Soul, and walk circumſpectly, that thou loſe not ſuch exceeding abundant grace, as this which is beſtowed on thee. Go forth in this new ſtrength and comfort which thou haſt received, and perfect thy conqueſts over the World, the Fleſh, and the Devil: and reſolve that nothing ſhall ſeparate thee from the love of God in Chriſt Jeſus our Lord.

Well mayeſt thou ſtand to this reſolution, if thou remembreſt that he is thy Father. For what is it that hath tempted thee, and drawn thy heart at any time from him? Nothing but a little ſhort pleaſure. Nothing but a vain, and many times fooliſh, breath of a mortal man; whoſe breath is in his noſtrils, and muſt ſhortly die, and all his thoughts periſh. Nothing but that which the Moth can corrupt, or the ruſt conſume. or a Thief deſpoil us of. Nothing but a fading beauty, which ſickneſs or time will certainly bring

to

to decay. What are all these to the pleasure of pleasing God? to the commendation and praise which comes from unerring and eternal wisdom? to the durable riches, honour and beauty which our heavenly Father will give us for our portion? Our hopes in him now are infinitely better, than any thing else. The love of such a Father is more worth, than all that the whole World can do for us. Value thy self highly then, upon this account: and never call him Father more, but with the greatest joy and contentment of heart. *Be careful for nothing:*

Phil. 4. 6, 7. *but in every thing by prayer and supplication with thanksgiving, let thy requests be made known unto him.* Look often into thy heart, and ask if he be there: and say, it is enough; God is my Father, in this will I rejoyce. *The peace of God which passeth all understanding, shall keep my heart and mind through Christ Jesus.*

And here you may resolve all this month, to meditate often, upon the great FAITH and confidence which he reposed in his heavenly Father, and expressed when he di-

Luke 23. 45. ed, saying; *Father, into thy hands I commend my Spirit.* He trusted himself with him, that he should

Act. 2. 26. 31. have a blessed resurrection. *His flesh rested in hope; that he would not leave his soul in hell, neither suffer his holy one to see corruption.* Though he was then scorned, abused, made the vilest of men, and shamefully put to death upon a Gibbet; yet he took Gods word for it, that he should rise, and reign, and be

be glorified eternally; triumphing over all his enemies, Hell and Death it self. Do thou labour to imitate him in this holy Faith, both for all the things of this life, nnd of that which is to come. Form thy self to an habitual trust in Gods careful Providence, and precious Promises; and *commit thy self unto him in well-doing*. Take care of that only; and leave all the rest, with an assured confidence, to him. *Let thy conversation be without covetousness; be content with such things as thou hast: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man can do unto me. This is the promise that he hath promised us, even eternal life.* Heb. 13. 5,6. 1 John 2. 25. And these things *saith the AMEN, the faithful and true witness, the beginning of the Creation of God; If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.* Rev. 3. 14, 20, 21.

The

The Thanksgiving and Prayer afterward.

I Return unto thee, O most great and glorious God, all praise and thanks, for thine infinite, inconceivable Mercies to us the Children of men. It is but just and reasonable that I should acknowledge thee with the heartiest affection, and the greatest chearfulness of Spirit, who hast made us, and redeemed us, and sent thy holy Spirit to sanctifie us, and designed us to immortal glory. All the Host of Heaven is continually praising thee. The Thrones, the Dominions, the Principalities and Powers; the Apostles, the Prophets, the Martyrs and all the blessed, *rest*

Revel. 4. 8. *not day nor night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.* Thou ever wast, and ever wilt be the fulness of Wisdom, Power, Bounty, Holiness and Truth: and therefore it is not only my just duty, but my happiness to unite my heart with all that glorious company:

company: and to bless thee, O Father of Mercies, who hast brought me forth out of nothing, and made me such an excellent Creature; and sent thy Son to seek and to save me when I was lost; and purchased me to thy self by his Blood; and washed me in the Laver of regeneration; adopted me for thy Child; instructed me in thy holy Gospel: guided me hitherto by thy faithful Ministers; admitted me to the Communion of Saints; and fed me with the Body and Blood of my dearest Saviour. Blessed be that Goodness, which hath sent the Holy Spirit so often to visit me, to comfort, assist and conduct me through the dangers of this world: and which still contiuues its Grace unto me; though I have not alwayes given that reverence, attention and obedience, to its heavenly motions, which I ought. Every day gives me new occasions to speak good of thy Name, And now particularly, I am bound to render thee my thanks for the sweet refreshments of that holy Feast, of which I have been partaker; for the new resolutions thou hast wrought in my heart; for the fresh pledges of thy love; for the assurance thou hast given me, that thou art my Father, who wilt ever take

care

care of me; *——————for the joyes I feel in thy Fatherly love; for the comforts of Brotherly kindness; for all the pleasures of thy House; the foretastes of Heaven; and the hope of everlasting life. *I will greatly praise the Lord with my mouth, yea, I will praise him among the multitude. I will love the Lord because he hath inclined his ear unto me: I will call upon him as long as I live. Seven times a day will I praise thee: because of thy righteous judgements.* I will trust thee; and commit my self entirely to thee. I will alwayes hope in thy mercy; and depend on thy power and faithfulness; and satisfie my self in thy kindness, care and fatherly Providence; and glory in this, that *I know and understand that thou art the Lord, which exercisest loving kindness, judgement and righteousness in the Earth: for in these things are thy delight.* And therefore I wait on thee, from whom cometh

*Here pause a little, that your hearts may be transported and overjoyedin the thought that God is your Father.

Psal. 109. 30.

116. 1.

119. 164.

Jer. 9. 24.

cometh my help and my ſalvation, for the conſtant ſupply of thy holy Spirit, which I believe thou wilt give to thoſe that ask it, to ſtrengthen and enable me to pay thee my vows continually. Maintain, good Lord, ſuch a ſenſible remembrance in me, of thee and of thy love; that my heart may alwayes be *inclined to thy teſtimonies; and not unto covetouſneſs.* That I may ſerve and pleaſe thee in all purity, heavenly-mindedneſs, ſimplicity, charity, humility, contentedneſs of ſpirit, faith, hope and joy in the Holy Ghoſt. *In the Lord will I praiſe his word. In thy word do I hope. Stabliſh thy word unto thy ſervant, who is devoted to thy fear. Let, I pray thee, thy merciful kindneſs be for my comfort, according to thy word unto thy ſervant. Let thy tender mercies come unto me, that I may live: for thy Law is my delight.*

Pſal. 119. 36. 56. 10. 119. 114. 38. 76. 77.

And I heartily deſire the Salvation and welfare of all mankind: eſpecially that all Chriſtian people may underſtand their

 happineſs;

happineſs; and *walk worthy of the Lord, who hath called them to his Kingdom and Glory.* And as thou haſt given Kings and Princes a Supream Authority over others: ſo their ſpirits may be raiſed to a greater height of Chriſtian Wiſdom; that they may think it their trueſt glory to be like unto thee, in doing much good to all their Subjects. Bleſs our Soveraign with a happy and proſperous Reign; *that in his dayes the righteous may flouriſh, and abundance of peace; that the needy may be delivered when he crieth; the poor alſo and him that hath no helper.*

1 Theſſ. 2. 12.

Pſal. 72. 7. 12.

A Father of the fatherleſs, and a judge of the widows, is God in his holy habitation. Thou O God, haſt prepared of thy goodneſs for the poor. Thou giveſt food to the hungry; and looſeſt the priſoners; and preſerveſt the ſtrangers: and raiſeſt them that are bowed down; I recom-

Pſal. 68. 5, 10.

146. 7, 8. &c.

recommend them, and all miſerable people unto thy Fatherly pity and protection, who reigneſt Lord of all for ever and ever. *Let all thoſe that ſeek thee, rejoyce, and be glad in thee: and let ſuch as love thy ſalvation ſay continually, Let God be magnified. Bleſſed be the name of the Lord, from this time forth and for evermore.* Amen, and Amen.

Pſal. 70. 4.

113. 2.

July.

The Meditation some day before the Communion.

HOW can I think that I love my Saviour so dearly, as I ought? And without love who can be welcome Guests at his holy Table? They are often in my thoughts, whom I love with a sensible passion. My mind is perpetually looking towards them. I delight in their company and conversation; and ever labour to recommend my self to their affections, by conforming my self to their will and humour. How do I study to please them? And if they will tell me what will please them, O how glad am I of the opportunity to serve them? Nay I can cross my self and my own inclinations, to follow theirs, I love they should be honoured and esteemed by all. I am much cast down, if I have given them any disgust: and not a little troubled, that others have offended them, or done them any wrong. O that I felt but this little sign of a tender love and regard to my sweet Redeemer! that my heart were wounded (now that I am going to behold his Wounds) for the just offence I have at any time given him; and the great forgetfulness and ingratitude of most of those that are called by his

Name. He may well be displeased, if it be but for the defects of my love, and the coldness of my affection to him; who hath deserved to be remembred with the greatest passion. For I have long professed love to him. I have received many testimonies of his special kindness to me; and given many assurances of mine to him. And yet how pale and dim are those marks of a great love to him, which are plainly visible in me to others? Am I ever casting mine eyes towards him? Doth he often present himself before my mind, and feelingly touch my heart? Am I never better pleased, than when I am going to him? Is the question rather what will please him, than whether I shall do it? He hath declared his will in his holy Gospel; Am I glad to hear of it, and read it, and very desirous to know it in all things? Can I forsake my own will cheerfully, to follow his? And doth it grieve me much that his excellent Laws are not observed; and that all Christians do not love and honour him?

O Lord, thou knowest our weakness; and how hard it is to keep our minds and hearts so stedfastly fixed upon invisible things. And in great pity therefore hast ordained holy mysteries, for a frequent remembrance of thee; and to represent thy self and thy love more sensibly to us. By this means I hope to grow in time to a perfect love: ever bearing thee in mind; and delighting to give thee thanks and praise; and conforming my self to thy blessed Will; and desiring and studying that thy Name may

be

be hallowed and honoured by me, and by all men else throughout the world. This hope incourages me to go to thy Table, though very unworthy to be entertained by thee. There I hope also, my Lord will meet me, and speak kindly to me; as one that loves him, at least, a little better than any thing beside; and is resolved and determined to love him more and more. He invites us thither to increase our faith, and to nourish our love, and to strengthen our hope, and excite our gratitude; and exercise all our graces: and therefore I will not refuse his kindness; even because I desire and long to love him so much.

But first, my soul, let us examine our selves, whether we be sure that this, indeed, is the very sence of our heart: that we really love to please him in every thing; and heartily mean to proceed in this love, to the most ready and willing obedience to all his Commands. And doth it not become us humbly to confess the foolish wandrings of our affections from him; to blush for shame that we fall so short of our own resolutions; and to excite our selves to greater watchfulness and diligence in well doing? Ought not the very remembrance of our former coldness, to put a greater heat into us? And our former backwardness, make us to be more forward and zealous? Should we not vow our hearts again to him? And let him know, that we shall not think we live when we do not love him; and that we shall be willing to die that we may more love him? But how can we

hope to grow ſtill better, by theſe new expreſſions of his love to which he invites us; without his gracious aſſiſtance, which ought to be faithfully implored? Let us go then to him before-hand, and deſire him to raiſe up thoſe thoughts and affections in us, which we cannot produce in our ſelves: that we may bring an heart full of love to him, and carry it away full of joy, to find it more enlarged to love and ſerve him.

The

The Prayer sometime before.

O Most holy and ever blessed Lord of Heaven and Earth; *who art good and dost good* to all thy Creatures; and to us above all the rest, who are most unworthy of thy loving kindness. It is but a part of my duty to admire and praise thy great and glorious perfections; to reverence thee, to worship thee, to love thee, and with heart and tongue both here and eternally to acknowledge my dependance on thee, to give thee thanks and speak good of thy Name. But it becomes me no less to debase my self in the lowest manner before thee; because all that I speak in thy praise declares my foul ingratitude to thee my Creator and constant Benefactor. There is nothing that I can justly call my own, without thy leave, and I have received exceeding much from thy bounty, and thou hast made me that I might enjoy satisfaction in thee, the most Soveraign good, and taken care to bring me acquainted with thee; which ought now to be remembred with the greatest humility, thankfulness, and joyful resignation of my self and all that I have to thy obedience.

But alas! how little do I feel thee, though I live and move and have my being in thee; Though I have tasted of thine abundant goodness every moment, how late was it before I seriously thought of my obligations to thee? Now that I see thou hast sent thy Son, the express Image of thy Person among us, how little is it that I know of thee, and what a stranger am I still to thee? I have been too willing to receive but small benefit by his appearing; and to content my self with a little measure of that purity, wisdom and goodness, which he came to impart unto us. Thus foolish and ignorant have I been: and it was but fit that we should sink into the greatest stupidity, when we were such fools as to leave thee, and follow the counsels and desires of onr own hearts. For ever adored be thy infinite charity, who art notwilling to lose us, when we are so forward to lose thee and our selves. Bessed be the exceeding abundance of thy Grace in Christ Jesus, which continues to invite even such senseless wretches to come unto thee; who have so little esteemed it, or know how to value the unsearchable riches of it. The marvellous greatness of thy forbearing and pardoning mercy, if nothing else, will incline and excite my heart, I hope, to love thee much

above

above all things. That so at last I may love thy blessed Nature, and perfectly understand that it is my happiness, to have thy Image renewed in me, in righteousness and true holiness. Thou hast often convinced me, praised be thy goodness; that it is impossible for me otherwise to be happy. Thou hast wrought many strong resolutions in my soul, to be guided and governed by thine unerring Wisdom, and holy Will. And I have felt the comforts of a pure, humble, meek, merciful, peaceable, and loving disposition of heart, Perfect, good Lord, what thou hast wrought in me: that all the pious inclinations of my soul, may settle in a firm and lasting habit of well-doing. Our righteousness, I know, cannot profit thee; but thou delightest to communicate thy self to thy Creatures; especially to those who think it the greatest treasure to be inriched with thy Wisdom, and to be made partakers of a Divine nature. O thou who hast given me this knowledge, who hast given me a will to chuse thee for my portion, make me compleatly happy in being made exactly like unto thee.

Meet me graciously when I approach to thy Table, and represent thy Son Jesus so

feelingly

feelingly to me; that my mind may be more clearly illuminated to understand the beauteous perfections of his holiness, and my will more strongly bent to cleave unto him, and all the powers of my soul mightily enlivened to follow and imitate him to the end. I go with a desire, O Lord, to learn of him; that I may henceforth have low thoughts of my self, as having received all I have from thy fulness; and low thoughts of all enjoyments on earth, as a small part of that happiness to which thou hast designed me; and hateful thoughts of every sin, as that which is opposite both to thee and to my own happiness. O that the thoughts of thy goodness, may ever hereafter make me partaker of more of thy holiness: that thy mercy and indulgence may never tempt me in the least to offend thee, but rather affright me into thy obedience: that I may love thee so much as to feel it a satisfaction to cross my own desires, to fulfil thy will and pleasure. O that it may be a comfort to me, to be able to deny them; and that I may account it the greatest victory to overcome my self; my highest triumph that thou, Lord, conquerest, and makest me thy willing subject. I hope to be subdued perfectly unto thee, and enabled to maintain a soveraign dominion over all things here: so that I may use them

all

all soberly, moderately and with due acknowledgments to thee, and charity to men, but be brought in subjection unto none. *Amen*, Lord Jesus; who livest and reignest for ever, with the Father and the holy Spirit, in power and glory:

from henceforth expecting till all thine enemies de made thy footstool. Heb. 10. 13. In his most holy Name and words, I sue for mercy desiring to be heard, according to the largest sence and meaning of them.

Our Father which art, &c.

The

A Meditation afterward at home.

WHat makes thee sigh, my Soul, now that thou hast been with thy Saviour? Is it because thou art departed from that holy place, where thou sawest his glory, and beheld how he loved thee? Alas! we cannot endure alwayes to dwell in his House: we are too weak, while we are in this fleshly Tabernacle, to remain in the heights of love. Saint *Paul* came down again, when he was caught up into *Paradise*, and could not stay in the midst of those joys. But thou art afraid thou shalt forget Him, now that those sensible representations are removed from thine eyes. And that thy love and thy joy will vanish, now that thou art gone from his blessed presence. Be of good comfort: for he is every where, and will not absent himself if thou art so desirous of his company. *His word is nigh thee, even in thy mouth and in thy heart,* Look into his holy Gospel, and read again and again the story of his love. Look into thy self, and see what he hath already done for thee, and he will not fail to be ever doing more. He hath given thee *a well of living water, springing up into everlasting life*, if thou believest the Gospel, *the word of his grace:* And thou mayest feed continually on the remembrances, which he hath now given

Rom. 10. 8.

John 4. 14.

given thee of himself. He desires thou wouldst make him like thy daily bread, and be ever drawing life, and power, and joy from him, the fountain of life. Doth not he love Holiness, better than thou canst do thy self? Is it not his own life, his image, his nature formed in thee? Did he not live, did he not dye, did he not rise again, and is he not at Gods right hand, and hath he not an unchangeable Priesthood, that he may *bring us to God, and purifie to himself a peculiar people, zealous of good works?* — 1 Pet. 3. 18. Heb. 7. 19. Tit. 2. 14.

Be confident of this very thing, *that he which hath begun a good work in thee, will finish it until the day of Jesus Christ.* Do but let him know every day that thou *lovest righteousness and hatest iniquity*, — Philip. 1. 6. Heb. 1. 9.

and he will crown thee with more of this Grace. For it is the character he hath given of himself; and he will love to beautifie his own Image, and make it fairer and clearer wheresoever he finds it. Do but *work out thy salvation with fear and trembling, lest thou shouldest neglect such great salvation, now that he worketh in thee to will and do of his good pleasure:* — Phil. 2. 12, 15. Heb. 2. 3.

and thou needest not fear, but that he will continue to work in thee for ever. That little light which is in thee shall increase to a perfect day. Thy love, though but like a spark, shall burn and flame: and thou shalt *shine as a light in the world, in the midst of a crooked and perverse generation,* — 1 Thess. 5. 24.

holding

holding forth the word of life. Faithful is he that calleth thee, who also will do it. And therefore,

Phil. 4. 4. *Rejoyce in the Lord alway: and again he saith, Rejoyce.*

Nehem. 8. 10. *For the joy of the Lord is our strength:* and they that rejoyce greatly in his holy Comforts shall go from strength to strength; every one of them shall, in the high and holy place, appear before God.

And here remember, that the more thou canst forego thy own will to satisfie his; the more assured thou wilt grow that he delights in thee, and will rejoyce over thee to do thee good: and so thou canst never fail to find thy joy in him to be full. Therefore resolve particularly all this Month to meditate often upon his absolute RESIGNATION to his Fathers will in all things: of which he hath given such a perfect example from the beginning to the end of his life. When he came into the

Heb. 10. 5, 7. World, he said, *Lo, I come to do thy will, O God.* When he preached among men he protested, saying,

John 5. 30. *I can of mine own self do nothing: because I seek not mine own will, but the will of the Father which hath sent me.* And when he was an hungred he protested again;

John 4. 34. *My meat is to do the will of him that sent me, and to finish his work.* And when he was in his bitterest Agony, from which Nature was passionately averse, he submitted himself nevertheless with the greatest meekness, saying,

Not

Not what I will, but what thou wilt. Not my will, but thine be done. Labour thou to form thy self to the same mind and disposition, both in doing and in suffering: Remembring the word that he said unto his Apostles, *Mark* 14. 36. *Luke* 22. 42.

The Disciple is not above his Master, nor the Servant above his Lord. It is enough for the Disciple that he be as his Master, and the Servant as his Lord. If ye know these things, happy are ye if ye do them. *John* 15 20. *Matth.* 10. 24. *John* 13. 17.

Thy

The Prayer and Thanksgiving afterward.

ALmighty and most merciful Father; the Fountain of all life and happiness: who bountifully communicatest thy blessings, and every where overflowest in thy mercies to all thy Creatures. More especially to the sons of men, who are surrounded with an Ocean of them, the bounds of which we cannot see, and the depth whereof we cannot fathom. And the more thirsty any Souls are, and humbly desirous to receive them, the more it pleasest thee to pour out thy mercies upon them; the more thou delightest in the issues of thy bounteous goodness to them. I thine unworthy servant, encompassed about with thy salvation, come to make my humble acknowledgements, and such returns of love and dutiful affection, as I am able, to thy Divine Majesty. If I had the Spirits of all Creatures united in me, I could not conceive, or worthily express thy loving kindness. Who hast raised me out of Nothing, to an excellent degree of being; indued me with reason and wisdom; instructed me

me in the Christian faith; and therein let me see such things as *eye never saw, ear never heard, nor did it enter into the heart of man to conceive:* 1 *Cor.* 2. 9. that the *Lord God should dwell among us*, and our Nature be *exalted at his right hand, far above all Angels, Principalities and Powers, and every name that is named, not only in this world, but also in that which is to come.* *Psal.* 68. 18. *Ephes.* 1. 20, 21. Blessed be the infinite Wisdom and Goodness of God, which sent his Son Jesus, born of a woman, to die for us, and to be a propitiation for our sins: and by means of death, hath crowned him with glory and honour, that we might have a blessed hope of glory, honour and immortality together with himself. I ought to be overwhelmed with the thoughts of thy mercies, which I cannot comprehend. The great load of them, the exceeding great load of them, ought to press my heart continually, to send them all back again in eternal love and obedience. Accept, good Lord, I beseech thee, of such poor expressions of them as I have now made unto thee, and of my vows, at thy holy Table, to render unto thee better. There thou hast been pleased to give me a

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ſweet remembrance of thy paſt loving kindneſs, and aſſurance of the future. Beſtow upon me likewiſe ſuch a wiſe and conſidering heart, that I may ſink my thoughts deeper and deeper into the vaſt Sea of thy mercies; and think my ſelf happy when I am filled with ſuch a great ſence of them, that all my thoughts, deſires and actions, are under the power of Heavenly love. O that the love of God my Saviour may be ever admirable in mine eyes! that I may delight to think of thy love, to ſpeak of thy love, and to imitate thy love: ſo that all inordinate affections may die in me, and I may perform moſt ready and eaſie obedience to all thy Commands. Thou haſt laid alſo great engagements upon me, in that whileſt thou makeſt this extraordinary proviſion for my Soul, thou haſt not neglected my Body: but taken care that a world of good things ſhould ſerve my needs and pleaſure continually. O that my heart were but duly ſenſible of all thy goodneſs? I know then, that I could not deny thee any thing thou deſireſt, who haſt opened thy hand ſo liberally to me, even beyond my deſires. I could not but truſt thee, and reſign my will wholly to thee; and be contented with what thou ordereſt for me; and in every thing give thanks, which is thy will in Chriſt Jeſus concerning me.

All

All that I have and can do is too little to give thee: I can love thee but a little; and therefore I desire that all the world would love thee, and worship thee, and glorifie thy Name. *For thou art great and dost wondrous things: thou art God alone.* *Psal.* 86. 10.

O that *all the Kings of the Earth would praise thee, O Lord. Yea, that they would sing in the wayes of the Lord: for great is the glory of the Lord.* 138. 4, 5. That they may think it their greatest honour to be the Subjects of our Saviour, and their greatest security to obey him and observe his Laws: That being intrusted with thy Divine Power, they may employ it to right those that suffer wrong, to ease the oppressed of their burdens, supply the wants of the poor, defend the fatherless and widow; and comfort all mankind in their miseries. I recommend this Church and Kingdom, our Soveraign and all his Subjects, to thy most powerful Protection: beseeching thee to endue us all with thy heavenly Grace; to dispose us to love thy true Religion, and to be zealous of good works: that our Lord and Master may be honoured by us, and all men may know we are his Disciples, by our loving one another.

Now

Now to *the most high God, who liveth for ever, whose dominion is an everlasting dominion, and his kingdom from generation to generation: before whom all the inhabitants of the Earth are reputed as Nothing: and he doth according to his will in the Army of Heaven, and among the inhabitants of the Earth*; be blessing, and honour, and praise rendred, by me and by all Creatures now and eternally. *Amen.*

Dan. 4. 34, 35.

August.

August.

The Meditation some day before.

DOth it not seem long, my soul, since thou wast at the Table of the Lord? With what thoughts, with what affections then, dost thou receive this new invitation to it? See what joy, what delight it raises in thy heart, that thou mayst know, whether indeed thou loveſt him or no. His love is so great, that one would think it should never slip out of thy mind. Our Lord hath done such great things for us, that we may be tempted sooner not to believe them, than to forget them. But this is one piece of the greatness of that love, that it hath taken care it should be alway remembred. He hath not thought it enough to die for us, but he hath left us a representation of it; and a command to *shew forth his death until he come.* What dost thou think of that Command? Is it a burden to thee to yield obedience to it? Dost thou unwillingly hear the motion to go and *do this in remembrance of him;* What? Is it a sad thing to think of declaring the goodness of the Lord? To magnifie the love of God our Saviour? To celebrate his praises? To profess our selves his servants, and to engage to him our fidelity? Doth it make thee sigh to think of going to receive the tokens of his

his love? To represent the death and satisfaction of Christ Jesus for thy sins? To wait on God for the pardon of them? And to be put in assured hope of immortal life? Thou art not such a stranger, sure, to thy own happiness; but knowest better things; even things that accompany salvation. Give glory therefore to the Lord that he calls thee again so graciously to shew forth his death: Let him know that thou meanest to obey him; (to attend him at his holy Table,) and thank him too. But with what blushing should we look there upon that love, which we have sometime slighted? With what hatred, upon those sins which murdered the Lord of life? With what joy should we think of the hope there is, that they may be pardoned? And how should we stand admiring at that wise Goodness, which made that Blood, which sinners shed, to be the expiation for their sins? Sure we do not beiieve these things: or else we shall begin already to feel our heart burn with love to him; and ready to offer it self in Sacrifice, before we come to his Altar. Excite thy Faith; that it may stir up thy Love, and that may carry all the passions of thy heart along with it to him. Shew him that the desire of thy heart is to the remembrance of his Name; that thy care is to please him; thy fear to offend him; thy joy to do his will; and thy sorrow that thou canst do no more for him. Let it be a great comfort to thee, that he knows thy sincerity, and sees into the very secrets of thy heart: how affectionately thou studiest to be like him; what a pleasure it is when thou canst stedfastly think of him; how it grieves thee when

when thy thoughts are broken, thy affections heavy and dull: and thy power falls so short of thy will and desires. And be assured that he pities thee; that notwithstanding this he will kindly entertain thee; and receive the poorest oblation thou art able to make him at his Table. *Eat and be satisfied, and bless the name of the Lord.* He hath invited thee; he expects thee; he loves to see thee there;; and will make thee know that he loves thee. and delights to do thee good.

Let us go, my soul, and declare before Angels and men that we are Christians; and mean to live and die in his holy Religion. And let us now take shame to our selves that we have at any time contradicted our belief. Let us acknowledge the breach of that Faith into which we were baptized: and declare before we go how great a trouble it is to us, that we love him no more; and how desirous we are and fully resolved to love him better and better.

The Prayer ſome time before.

O Eternal God, the Lord of life, of grace, peace and all our comforts. It is of thy great mercies alone that I am not conſumed; or that I lie not now groaning on a bed of ſickneſs: but am invited to feaſt at thy holy Table. I might have diſtaſted and loathed even the ordinary food of my body; and thou continueſt an opportunity, and ſome appetite to receive the precious food of my ſoul. The Grave might have been my dwelling, the Worms my companions, and I been turned into rottenneſs and corruption: but now I am going to thy Houſe, to be the companion of thy people, and to communicate with thee and my bleſſed Saviour; that I may be nouriſhed to a bleſſed immortality. This is nothing elſe but thy marvellous Mercy, and becauſe thy Compaſſions fail not: For I have too many wayes violated thy holy Laws, broken thy Covenant, reſiſted thy Grace, and undervalued thy eternal life: Thou haſt adopted me early for thy Child, ſown the immortal Seed of thy Word in my heart, ſent thy holy Spirit to further its growth and increaſe

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to that never dying happineſs and bliſs. But how little have I recovered of thy Image in Wiſdom, Righteouſneſs and Holineſs, which hath been miſerably defaced? How coldly have I ſometimes entertained the motions of thy holy Spirit? And been barren and unfruitful in the knowledge of Jeſus Chriſt? How often have I heard of that great and dreadful day of reckoning; and been prone to follow the little pleaſures of this life, as if I lookt neither for joy nor miſery in the other world? That Faith which ſhould ſave me, might juſtly condemn me: and Jeſus my moſt compaſſionate Redeemer, without infinite mercy, become only a ſevere Judge towards me.

Adored be thy patience and long-ſuffering to ſinners. For ever magnified be that Grace, which gives me the leaſt hope in thee: and preſents me with another opportunity of humbling my ſelf before thee; of intreating thy favour; of deprecating thy diſpleaſure; and vowing my ſelf again to thy ſervice which I have covenanted to pay thee. O merciful God, have mercy upon me; have mercy upon me, according to the multitude of thy mercies, in Chriſt Jeſus, blot out all my iniquities. I have no to offended thee beyond the heighth, and depth, and length, and breadth of thine

incomprehensible love in him declared to us. And there is still remaining in my heart some esteem of that love, and an inclination to love thee above all things; with an hearty desire to be purified and sanctified throughout both in body and in soul and spirit. Though not by works of righteousness which I have done, yet by thy mercy I hope to be saved, through the washing of regeneration, and more perfect renewing of the holy Ghost. That renewing vertue from above I most humbly wait for, and earnestly desire to be more abundantly poured on me. Deal with me according to my unfeigned resolutions to study to purifie my self, even as thou art pure: to walk before thee hereafter in all sobriety, righteousness, humility, meekness, peaceableness, charity; endeavouring to perfect holiness in thy fear. Vouchsafe me some earnests of this Grace, when I present my self before thee, to commemorate the death of thy Son Jesus; who was wounded for our iniquities and bruised for our transgressions. That my heart may be deeply wounded with a sense of sin; and hate the very thought of every evil way; and chuse to endure any misery, rather than offend thy dearest love again. O that I might then feel my thoughts carried away from this world: that I could think then

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of nothing but thee; and the dying love of my ſweeteſt Saviour; and the greatneſs of that love which I owe to him, that died for me. Repleniſh my ſoul with holy thoughts; liſt me up in heavenly meditations; and fill me with a multitude of devout affections: that I may be able hereafter to do and ſuffer all things for his ſake; and never forget how good he is, and how good I have reſolved to be. Without thee, I cannot aſcend up unto thee: and therefore I look for thy holy inſpirations to accompany me in all my Meditations, and Prayers, and Praiſes, and Thankſgivings, and Reſolutions. That attending upon this ſacred ſervice, with love, and zeal, and delight, and devotion of ſpirit; there may be an happy meeting between me and my Saviour: and ſuch an inſeparable Union contracted, as may be at laſt conſummated in eternal Love and Joy in his heavenly Kingdom. To which I humbly hope to be brought by thine infinite Mercies in him, who hath taught me to call thee Father; and to ſay, when I pray;

Our Father, which art in, &c.

The meditation afterward at home.

SEeing it hath pleased my Lord to tye me to himself, by one bond more; and I have added a new resolution to all the rest, and made choice of him again for my only Master; how careful ought I to be that I prove not a false Disciple? Hast thou never read or heard of an holy man, who never used the name of *Jesus*, but he immediately added, not without the appearance of singular pleasure, MY MASTER? This was his glory; this he thought the highest honour on Earth, that he served such a Master. Let this be one of thy thoughts every day: Let it work in thy mind, till the sence of these words be engraven on thy heart, *My Master JESUS*, Consider that when thou wast baptized, thou wast dedicated to his holy Service. That if thou hast owned and confirmed that Sacred Covenant, thou hast renounced all other Masters, the Devil, the World, and the Flesh; and professed thou wouldst be a Servant of Jesus. And every time thou hast been at his Table, thou hast done this over again; and protested thou wilt have no other Master, but only him. Is there any cause dost thou think, to repent of thy choice of following his service? Is it not a great preferment to be one of his family, who *is Lord of Heaven and Earth, the Heir of all things, the Prince of all the Kings of the Earth, the Lord of Life, and the King*

of

of Glory? Dost thou not profess in thy daily Prayers, that *his service is perfect freedom*? Can any reward their servants, like to the *blessed and only Potentate, who only hath immortality*? Do any servants in the world serve in such hopes, or enjoy such promises, or receive such earnests, as he is pleased to bestow on his? Is not death the wages of sin; but the gift of God eternal life? What servants are admitted to such familiarity with their Lord, as thou art at his Table? Who are entertained with such a Feast, or live upon such delights, as they that receive his Body and Blood? And yet how zealous, how diligent, how forward are they to do their Masters will, who serve only for the wages of unrighteousness? How proud is a man of the honour to follow the Court of an Earthly Prince? But if he should be advanced to eat continually at his Table, the world would envy his too great happiness. What a shame will it prove then, if thou art not *fervent in spirit serving the Lord*? If thou dost not think thy self honoured enough, and art not well contented in any condition, who followest such a glorious Master? Thou wilt not pardon thy self, if thou art unfaithful to him; or disgracest his service by murmuring, repining, dejection of spirit; or any other unworthy behaviour toward him. For what Master ever merited so much at his Servants hands? We have heard of Servants, that have died for their Masters; but where did we ever read or hear of a Master that freely died, even for his rebellious Servants? The business was, Jesus would purchase us to himself by his own Blood? and make

us, if we have but any good nature in us, to be most intirely devoted to his chearful obedience. Ask thy self therefore every morning, whose Servant am I? What did I promise my Master such a day? If I call him Lord and Master, why do not I do the things that he saith? And shall I go about my Masters business with a drooping countenance, and an heavy heart? Shall I sigh when I hear his voice, though he bid me deny my self, and take up my Cross and follow him? Shall any of his Commandments seem grievous to me, after so many, so solemn professions of love to him? God forbid that I should cast such reproach upon him. I have not so learned Christ Jesus, whose I am, and whom I serve: who hath said, *If any man serve me, him will my Father honour.* Can there be words of greater grace than these? *God be thanked, that I was the servant of sin, but have obeyed from the heart that form of doctrine which was delivered me.* It is a favour to be the *servant of righteousness.* I ought to account it an honour to receive his Commands: and to study to do his will on Earth, as it is done in Heaven. How comfortably then shall I live? How comfortably shall I die? How will it make my heart leap for joy, to hear that voice of his; *Well done thou good and faithful servant? enter thou into the joy of thy Lord.*

John 12. 26.

Rom. 6. 17, 18.

Matth. 25. 21.

Here

Here you may resolve to meditate all this Month, how our Lord and Master himself took upon him the form of a SERVANT; and being found in fashion like one of us, became *obedient unto Death, even the death of the Cross.* That absolute OBEDIENCE of his you should set alwayes before your eyes for a pattern: that you may not live as if you were ashamed of his service, or thought any thing below you, or too mean to submit unto, which he requires at your hands. Never suffer your reputation, your ease, your wealth, no nor life it self to stand in competition with his Commands: But presently remember, that *though he were a Son, yet learned he obedience, by the things which he suffered: And being made perfect, he became the Author of Eternal Salvation unto all them that obey him.* And remember again, that *The Disciple is not above his Master: but every one that is perfect shall be as his Master.*

Phil. 2. 7, 8,

Heb. 5. 8, 9.

Luke 6. 40.

The Thanksgiving and Prayer afterward.

FOr ever hallowed be thy great Name, O Father of Mercies, the God of Love, the Fountain of all Good and blessedness. All the heavenly Host delight continually to praise thee. They never cease to ascribe Wisdom, Power, Dominion, Riches, Honour and Glory unto thee who livest for ever. O how great is thy Goodness, who invitest us, that dwell in houses of clay, to bear them company in their praises and thanksgivings? They can add nothing at all unto thy fulness: but it is our happiness to spend our days here, in loving thee, in speaking good of thy Name, in doing thee honour and service; and to pass the life of the other world, in the perfection of admiration, love, thanksgiving and obedience to thee: who hast *done such great things for us, of which we are glad.* Blessed be the Name of God our Father, who hath raised us out of Nothing; and *hath not appointed*

Psal. 126. 3.

1 *Thess.* 5. 9.

pointed us unto wrath; but to obtain Salvation by our Lord Jesus Christ: And of God our Saviour, who hath redeemed us from the hands of all our enemies; and purchased us with a great price unto himself: And of God our Sanctifier, Strength and Assister; the God of our Salvation, who keeps us every moment from ruine and destruction. I thank thee, O Lord of Heaven and Earth, for that liberal portion which thou hast given me, thine unworthy servant, in thy Grace and Favour. For the knowledge of thy holy Gospel, which hath brought life and immortality to light. For all the good instructions I have received from thy Ministers [and the tender care, *religious education of my Parents, Tutors and Governours:] For all seasonable reproofs, wholsome counsels, good admonitions, and every truth I have received from my Friends or Enemies: For the pious examples & good conversation of any of my Neighbours; for all holy opportunities, and the leisure I have to attend upon this heavenly employment: For thy merciful chastisements, and thy wonderful deliverances: For all the good Books thou hast

* You may mention these and others, if you have had this benefit.

haſt brought to my hands;and the good advice which I have any way received:For all my Benefactors;all thoſe that love me and pray for me: And above all for thy gracious inſpirations from above, the holy thoughts thou haſt put into my mind,and the pious deſires and purpoſes thou haſt ſtirr'd up in my heart; with all the furtherances,helps andaſſiſtances thou haſtvouchſafed me in my way to Heaven:particularly now at this holyFeaſt,where thou haſtmade me know and feel how good thou art,beyond the compaſs of all our thoughts.

What ſhall I return unto thee for all thy love? What ſhall I give unto my Lord,who hath given himſelf for me? I have given thee my whole ſelf,and now devoted all the powers of my ſoul and body to thy ſervice: that all my thoughts, my words, my deſires,my paſſions and actions may be diſpoſed according to thyWill and not my own. And I think my ſelf happy.O bleſſed Jeſus, in the choice I have made of thee for my Lord and Maſter. I rejoyce in the diſpoſal I have made of my ſelf to thy ſervice and obedience. For a world I would not revoke my conſent to be aſolutely ruled and governed by thee, as long as
Rom. 6. 12. I live. *Sin ſhall not reign in my*

my mortal body, that I should obey it in the lusts thereof. But here I come again to yield my self unto thee my God, and to profess thy service to be the most perfect freedom, and the noblest employment. To beseech thy pardon for all mine unfaithfulness; and the constant power of thy Holy Spirit to assist me in the doing thy Will here on Earth, as it is done in Heaven: that all my resolutions may be persevering, my endeavours successful, and my obedience perfect and compleat in all things. Lord Jesus do what thou pleaseſt in me, and what thou pleaseſt with me. *Truly I am thy servant, I am thy servant*: and I will make my boast continually in this, that *I serve the Lord Christ.* May I but ever love thee, and stedfastly cleave unto thee, and chearfully obey thee, and faithfully live to honour thee: I desire nothing else. Come prosperity, or adversity; come sickness, or health; life or death; so that I may but glorifie thee, and be made comformable to thee, and bear thine Image in holiness here, and in glory hereafter.

And let all the Earth stand in awe of thee, thou Lord and Ruler of the whole World. Let the hearts of all people submit themselves to thy Kingdom and Authority. *In thy Majesty ride on* *Psal.* 45. 3, 4.

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prosperously, O thou most mighty, because of truth, and meekness, and righteousness: till all thine enemies fall under thee, and think themselves happy in thy most just and merciful government. I commend thine own Family to thy gracious and powerful protection: and this part of it especially in these Kingdoms. That we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, and triumph in thy praise; saying, *This God is our God for ever and ever; he will be our guide even unto Death.*

Psal. 48. 14.

Now unto him that loved us, and washed us from our sins in his own Blood, and hath made us Kings and Priests unto God and his Father; to him be Glory and Dominion for ever and ever. Amen.

Rev. 1. 5, 6.

September.

September.

The Meditation some day before the Sacrament.

SHall we not be too bold in going so oft to the Table of the Lord? May we not offend him by our forwardness to approach into his presence? No sure, not if love carry us thither, and accompany us there. And who can want that, who knows and considers how forward he was to do that, which we remember? When he came to offer himself a Sacrifice for us, he saith, *Lo, I come: in the volume of the book it is written of me: I delight to do thy will, O God.* And when he eat the last Meal with his Disciples, he said again, *With desire I have desired to eat this Passover with you before I suffer.* Behold what a hearty vehemence there was in his love! what an ardor in his desire; to be made an Offering for us, and to be remembred by us? With what love should we commemorate his dying love? With what desire should our souls approach to his holy Table in remembrance of him; who took

Psal. 40. 7, 8.

Luke 22. 15.

such

ſuch content in dying for us, and was ſo deſirous to inſtitute this holy Feaſt, for a perpetual remembrance of his Death? With the ſame joy that Children uſe to welcome a Feſtival; with ſuch an hunger and thirſt, as a labouring man goes to his ſupper; ought we to go to the Supper of the Lord: that we may chear and refreſh our ſouls with the memory of our Maſter and only Saviour; with praiſes and joyful thankſgivings; with the love of God and of our Brethren; with the hopes of his Mercy here and eternally. Awake, awake then thy Faith; call up thy love: quicken thy deſires: excite all that is within thee to bleſs the Lord and ſpeak good of his name. Say with a great joy, Lo, I come, according to thy Command: and delight to do thy Will; O God. With deſire I have deſired to do this in remembrance of my Lord: to declare thy mighty Acts, and ſhew forth the greatneſs of thy love; to profeſs my ſelf thy Servant, and to glory in the holy Name of my Maſter Jeſus; to offer up my ſelf unto thee, an Oblation of love; to renew my Covenant with thee, and with all my Brethren; to give thee thanks that I am one of thy Family, aud for all the benefits I received, and thou haſt ſtill in ſtore for thy faithful ſervants. But who is able to tell how much he hath done already for us? Or find out all that he deſigns unto us? Who can praiſe him according to his excellent kindneſs, and his wonderful works for the children of men? The thoughts of Angels are not wide enough to comprehend them. And if we had their ſpirits, and could love him

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and acknowledge him, with their enlarged affection, it would be too little a present to make unto him. *O give thanks therefore unto the Lord, for he is gracious, for his mercy endureth for ever.* O give thanks unto him, who is so desirous of us, such narrow souls, such little hearts, that can hold so little love unto him. Let us go to him, and desire that he would enlarge them; or that he would fill them to the heighth with his love. Since he is content, if he may but lodge and dwell in our breasts, and have the government of us in his hands: let us go and vow, that he shall possess us solely to himself; that no affection, no desire shall dwell in us, without his leave; and all be ordered by him just as he pleases. And let us shew him now, that we have prepared no less gift than our whole selves to be bestowed on him, that we are very desirous of the honour to be commanded by him, and to do him service; and that if he will make us more desirous, more resolved and stedfast in these holy purposes, we will never cease to thank him in this manner as long as we live.

And approaching thus, with all humility to him, may we not hope that he will accept us, and receive us as his friends, and embrace us with real love, and inclose us, as we desire, unto himself? Nay, he will hold us fast tied in the bonds and cords of his love: not to fetter and imprison us; but to unlock and open our narrow hearts by the power of it, that they be enlarged into the true liberty of love to him and

to all the world. We may hope at last, that it will become as unnatural to offend him, as it is to kill our selves, or kick against the bowels of a most indulgent parent: that obedience shall be our delight: that all good things on earth, which have been our hinderance, shall prove our encouragement and provocation to an holy life: and that our watchfulness over our selves shall be so strict and severe, that we shall not be easily surprised; but continually worship him, by presenting him with a spirit like his own, innocent, harmless, and delighting to do all good.

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The Prayer ſometime before.

O Moſt mighty Lord, the high and holy one who poſſeſſeſt eternity: who dwelleſt in the pureſt light, and whoſe Majeſty is enthroned in the midſt of all the heavenly Hoſt, who are continually celebrating the praiſes of thy Name, which is moſt excellent throughout the World. The light of thy Countenance, I believe, is better than life: and one day in thy courts is better than a thouſand. If thou wilt graciouſly ſhine upon me, when I enter into thy Gates to go unto thy Table; if thou wilt fill me with the joys of Faith, and Love, and holy Hope; I ſhall account that day the beginning of the eternal life, and remember as long as I live how gracious thou art. But I have little reaſon to expect to be ſo highly favoured by thee, who have forgotten oft-times that reverence and fear that I owe to thee my Creator; and that love and dutiful affection which I owe to my Redeemer; and been too diſobedient to many good motions of the holy Spirit of Grace. I have thought ſo much how to pleaſe my ſelf, and ſo little

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of pleasing thee; spent so much time in the affairs of my body, and so little in those of my immortal soul, that I may rather sink in to dejection of Spirit toward the place of darkness, than hope to be lifted up toward Heaven, to behold the Light of Life. I am apt to think that if I knew thee as the Angels do, I should be filled with their love, and readily disposed to thy obedience, and spend my self in thy endless praises: whereas now that thou hast revealed those things to us which the thoughts of Angels entred not into, and hast sent thy dear Son in our nature and not in the nature of Angels, and given him to die for us, and to open the Kindom of Heaven to us, I have not loved thee with the love of men. I have felt sometime so little love to thee, that I have been apt to doubt whether I love thee. It hath been but a little spark in my heart, scarce to be discerned; and hath not shone, as it ought to do, in my life before men-------

But thy Gracious pardon, O Lord of love, I hope will make me admire thee; and love thee exceedingly. Some small taste and savour of thine extraordinary kindness, will inkindle in me the most ardent affection towards thee. And it is already the hearty desire and study of my soul, thou knowest,

that

that I may love thee above all things; and that all my love may run into ingenuous, free and chearful obedience to every one of thy Commands. They are all holy, just and good: they are most lovely and gracious in mine eyes. I esteem thy Precepts about all things to be most equal, beneficial, and highly conducing to the perfection and happiness of our natures: and chuse most joyfully to submit my self to the Soveraign Authority of such tender love and good will towards us. O pity and pardon an humble suitor to thee, that his heart may ever be under the power of thy holy Commands; and being captivated from all things here below, may become a subject of thy love. I wait on thee for the power of thy holy Spirit now to come upon me, to fill me with thoughts, desires and affections sutable to the duty which I am about to render to thee. That when I think of those sins, which killed the Lord of life, I may vehemently abhor and utterly renounce them. And when I think of thy love, it may wonderfully raise and exalt my heart to love thee, delight in thee, and gratefully acknowledge thee. And when I think of thy holy Commands, my heart may humbly bow, and gladly resign it self to be governed by them. And the dying of the Lord Jesus set before my eyes, may make me an Offering

holy

holy and acceptable to thee for ever.

I am ſenſible how oft I fall ſhort of my own deſires and reſolutions: and therefore again look up unto thee, with a humble Faith, for thy powerful preſence with me. To enlighten my mind more clearly; to ſettle my wandring and unſtable thoughts: to awaken the conſcience of my duty toward thee, and toward all men; to compoſe and quiet all my turbulent paſſions and affections; and to confirm and ſtrengthen all the holy purpoſes which thou workeſt in me. Vouchſafe, moſt gracious Lord, to accept and aſſiſt the faintest, but honeſt, endeavours of my ſoul to pleaſe thee; to encourage and further every good inclination; to poſſeſs and fortifie me againſt the moſt importunate temptations; and to enable me to quell and bring under the ſtrongeſt oppoſitions to thy divine Will. I deliver up my ſelf abſolutely with all my heart unto it: deſiring and purpoſing to live in ſtedfaſt union and conformity with it; to maintain an humble and reverend ſence of thy Greatneſs and Goodneſs; ſoberly to uſe all the good things thou indulgeſt to me; to exerciſe righteouſneſs, charity, meekneſs and gentleneſs to all men; to poſſeſs my ſoul in patience; to be contented with my portion; to pray without ceaſing; and in every thing

to

to give thanks, which is thy will in Christ Jesus concerning me. Sanctifie, I beseech thee, the greatest worldly blessings to me; support me under the heaviest afflictions; fit me for the most sudden or lingring departure out of this life, and for whatsoever thy wise Providence shall order for me while I stay in it; and by all these means prepare me for everlasting glory. And, O, that the nearer I opproach unto it, the brighter sense of it may shine in my heart; chasing away the fears of death, and the cares of life. And that I may now begin it, by praising thee in the company of thy Saints with joyful lips: and every day praise thee better, and long more for that happy state, where we shall have nothing else to do but love and praise thee for ever.

The Lord Jesus Christ be with my Spirit: in whose holy words I further recommend my self to thy wonted Mercies. *2 Tim. 4. ult.*

Our Father, &c.

The

The Meditation afterward at home.

IS there any need after all that thou hast heard, and thought, and said of thy blessed Saviour, that I should call upon thee, and bid thee love him? Need I entreat and earnestly beseech thee, my Soul, to preserve the memory of his most obliging kindness; and exhort thee to go again and again, to praise him in this manner? Methinks, we may turn our thoughts and our speech to him; thanking and admiring the excess of his love, that he will let us approach thus near unto him. It is his love that he will at all regard us, and receive the love we offer to him. But it is a great marvel of his love, that he hath entreated us so often, and used so many arguments to us, and laid so many obligations on us to love him. What are we, that he should seek after us on this fashion, who had a mind to lose him? It is strange that he will accommodate and address himself to our very senses, that our dull flesh may not hinder us from loving him. Good Lord! that thy delight should be with the Sons of men. Couldst thou not live unless we lived also? Canst thou be at all the better for us? Have we been kind unto thee, since thou hast done all this for us? Or do we use half so many entreaties to thee, to do us good, as thou hast done to us, to be good to our selves? O be astonished at the greatness of his mercy, Do but throughly affect thy heart with

with the heighth and depth of his love; and love will make more pathetical and moving exhortations to thee, than any thought can invent. I will leave thee under the power and constraint of thy love. Cease to love him if thou canst; if thou dost but think of his love. But think withall, what an hopeless condition that Soul is in, which the love of God in Christ Jesus cannot move and prevail withal to love him. And what may all thy Brethren expect from thee, who are partakers of the common Salvation together with thy self? Canst thou find in thy heart to offend him, for whom Christ died? Wilt thou not open thy bowels of compassion towards others, when thou standest in so great need even of infinite mercies thy self? Shall some small differences between you, sour thy heart? or blunt the edge of that affection, which is sharpened by the Divine love to us, when we were strangers and enemies to him by evil works? How canst thou chuse but be ready to do good, and to forgive, even those that have done evil to thee? *To bless them that curse thee, and pray for them that despitefully use thee?* Luke 6. 28, 35, 36. Remembring that *thy reward then shall be great, and thou shalt be the child of the Highest: for he is kind unto the unthankful, and to the evil. Be thou therefore merciful, as thy Heavenly Father also is merciful.*

Here resolve to meditate all this Month, very often, upon that part of our Lords example, which he left us when he died, in PRAYING FOR HIS ENEMIES; his bitter ene-

mies; his malitious and ungrateful enemies; his enemies, that with implacable wrath most Devilishly contrived the destruction of the most innocent, loving, obliging and bountiful person, that ever walked upon the face of the Earth. Remember also how sweetly and mildly he treated, even that villanous Traitor, his own Servant, who betrayed him with a base hypocrisie; saying no worse words than these to him, *Friend, wherefore art thou come? betrayest thou the Son of man with a kiss?* And let not either the greatness of mens malice; or their barbarous requital of the benefits they have received from thee; or their treacherous hypocrisie; or their vile dissimulation; or any other aggravation of their crime, hinder thee from following thy Saviour, and stifle thy love to thy enemies. And particularly express thy love by praying most earnestly for them, bewailing their folly and madness, pitying the ungodly hellish state wherein they are; and imitating the charity of Heaven to which thou recommendest them. Open thy mouth with meekness of wisdom, and let the *Law of kindness be in thy tongue.* Speak to them graciously, who have disobliged thee: *And if thine enemy hunger feed him; if he thirst, give him drink - heap coals of fire on his head*; that if it be possible he may be melted into better nature, and his *evil may be overcome with good*,

Matth. 26. 50.
Luke 22. 48.

Prov. 31. 26.

Rom. 12. 20, 21.

The

The Thanksgiving and Prayer afterward.

O Most holy and ever bleſſed Lord of Heaven and Earth, who only haſt immortality, and dwelleſt in light unapproachable by mortal eyes: ſhining in the glory of thy own perfections, and not needing any reflections from thy Creatures. Thou art full beyond our thoughts; and ever communicating out of thy fulneſs, abundantly beyond all that we can conceive. We cannot comprehend the vaſt number of Creatures which thou haſt made, who all praiſe thee and declare thy magnificent Goodneſs; nor are we able to fathom the leaſt part of that bounty which feeds them, and provides for them, and takes care of them every where. Much leſs can we comprehend thee, in whom they all live, and move, and have their being; and from whom they are continually ſupplied without diminiſhing thy full goodneſs. We the children of men have received a more liberal ſhare in thy bleſſings than the reſt of our fellow-Creatures, and had moſt large experience of thy never ceaſing love and kindneſs to us. For after we had ſpent and

thoſe great treaſures wherewith thou didſt endow our natures; thou haſt been pleaſed to grant us a new and better portion, and to raiſe us up again with the addition of many Talents. Having ſent thy Son to redeem us, and to be the Author of a ſupernatural birth to us; to declare to us all the will of thee our Heavenly Father, and to give us exceeding great and precious promiſes, the expectation of which might encourage us to do all that thou requireſt of us. Thou haſt ſent him, bleſſed be thy Goodneſs, to bring us Life and Spirit; to ſtrengthen us againſt all the powers of Hell and Earth; to break the force of all temptations; to ſanctifie even our afflictions to us, and the infirmities of our crazy bodies; to take out the ſting of death; & to make it an entrance into an immortal life. Thou haſt advanced him to intercede for us at thy right hand; to be our Advocate with thee, when by our weakneſs we ſin againſt thee, or are afraid to approach thee; to pardon us when we repent and return to thee; and to bleſs us by giving us repentance, and turning us from all our iniquities. And to all other benefits thou haſt added the comforts and refreſhments of thy holy Table, where I have now partaken of his moſt bleſſed Body and Blood. Thou haſt ſhown me the greatneſs of my Saviours love;

and

and tied me in new resolutions to love and serve thee for ever; and given me strong assurance of thine everlasting mercies in Christ Jesus.

These very acknowledgments will witness against me, if I should carelesly throw away this new portion, which thou hast given me in thy love. The remembrance of them will be intolerable, if I should not improve this extraordinary Grace which I have now commemorated. I flee unto thee therefore again, O most merciful Father, for the help of thy holy Spirit; to continue in me a perpetual memory of that love which thou hast bestowed on me; and of the professions I have made of an unmoveable love to thee. O thou Inspirer of all holy thoughts and desires; O thou who delightest to encourage all those that seek after thee with thankful hearts; stop not the current of thy bounteous love: but as thou hast drawn me to thee, and moved me to devote my self to thy obedience; so preserve and keep these thoughts & purposes in my heart for ever. I believe thou heareſt me, and wilt be with me. And filled with power and might and with constant hope in thee, I will walk and not be weary, and run the wayes of thy commandments and not faint. To that Almighty Goodness

commit my self, of which I have had such long experience. I will never doubt of thy readiness to assist and further me: but alwayes look up unto the Heavens from whence cometh my help.

Psal. 122.2, 7, 8. *My help cometh from the Lord, which made Heaven and Earth. The Lord shall preserve me from all evil: he shall preserve my Soul. The Lord shall preserve my going out, and my coming in, from this time forth and even for evermore.*

O that all the ends of the Earth may see thy Salvation, and worship thy Name, for it is holy. And especially all those *to whom is given a Kingdom, Majesty, Glory and Honour, may evermore praise, and extol, and honour the King of Heaven; all whose works are truth, and his wayes judgement, and those that walk in pride he is able to abase. Let all the righteous be glad; let them rejoyce before God, yea, let them exceedingly rejoyce. Let them say continually, The Lord be magnified, which hath plea-*

Dan. 5.18. 4. 37. *Psal.* 68. 3. 35. 27.

sure

ſure in the proſperity of his Servants. O that all mankind would praiſe the Lord for his goodneſs, and for his wonderful works to the Children of men. For he ſatisfieth the longing Soul, and filleth the hungry Soul with goodneſs. They cry unto the Lord in their trouble, and he ſaveth them out of their diſtreſſes. Psal. 107. 8, 9, 13.

Bleſſed be the Lord God, even the God of our Salvation, from everlaſting to everlaſting. Psal. 41. 13. 68. 19.

Amen *and* Amen.

October.

The Meditation some day before.

HOw long is it since thou thoughtest of the best Friend thou hast in the whole world? And what were thy last thoughts of him? Didst thou not a very little while ago long for his company; and wish the time would come wherein thou mightest again enjoy him? Didst thou not count the dayes till that happy time, when he promised to return or send unto thee? And suppose he be dead; with what passion dost thou follow his memory; How art thou moved with the mention of his dear Name? How glad to possess any relique of him, though it be but his shadow? Or how oft dost thou look upon the lively picture of him, which is drawn in thy own imagination? And dost thou think it could fail to put thee in mind, of what he left thee in charge when he departed this world? Couldst thou forget the legacies he left thee, or the inheritance he bequeathed to thee, as the Heir of his love?

O how long then is it, my soul, since Jesus was in thy thoughts? Canst thou not tell? Was there ever such a Friend as he, that dyed to save thee? Can any one pretend so much to thy love, or merit of thee so kind a remembrance? Who is

there that ever died for the sake of his enemies? O how precious, how dear, should the Name of Jesus be unto thee! With what joy shouldst thou receive the news, that he is coming to visit thee? How welcome must this invitation be from thy blessed Saviour, whom if thou lovest thou canst not but long to see? It is the voice of thy well-beloved, that calls vnto thee, and saith; come and feast with me. Come, and see by these sensible signs, which I have left to represent me, how much my love hath made me to suffer for thee. Behold the lively figure of my Body and Blood, which was broken and shed to redeem thee. I have caused it to be made on purpose, that thou mightest not forget me.

What dost thou answer to him? Canst thou say, thou hast looked for this day? That thou thoughtest it long, till thou mightest go to his House? or at least wast desirous to go, and see him set forth crucified before thine eyes? Why? What good did the last sight of him do thee? What pangs of love didst thou feel in thy heart? What pleasure, what joy in the remembrance of his kindness? Did it call all his Commands to mind, and recommend them effectually to thy love? Did it stir thee up to do his Will, and make thee more zealous ever since in working that which is pleasing in his sight? What didst thou think of the inheritance he hath given thee? *An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for thee?* Didst thou believe his Word; and verily expect

1. Pet. 1. 4.

expect to *receive the reward of this inheritance?* How did that faith then work in thy heart? Did it give thee extreme content? Having hope to see him, did it make *thee purifie thy self, even as he is pure?* Go then now as a friend of his, and do the same again. Renew thy remembrance of him. Shew him the belief thou hast in him: the love thou bearest to his Name and Word; how resolved thou art never to forget him: and how happy thou thinkest thy self, in the portion he hath given thee in his grace and love. Profess to him, that his Commandments are dearer to thee than thy life: and that thou wilt sooner part with it, than not perform his holy Will in every thing. Vow to him again that thou wilt be true and faithful to him. Embrace all thy Brethren there assembled with a kind affection, because they are his friends and followers. Desire that all the world should know him and be acquainted with him; and that a perpetual memory of him may be preserved, by doing this as long as the Sun and Moon endure. And canst thou do it without those passions, which the thoughts of a Friend are wont to raise up in thy heart? None of them, sure, will be absent upon this occasion. They will all attend thee in this holy action: and thou wilt feel the greatest gratitude to thy Saviour, who hath done so much to deserve thy love, which is so little worth to him.

Col. 3. 24.

1 *John* 3. 3.

Then thou wilt hear him, as good as, say unto thee, *Son, be of good cheer, thy sins are forgi-*

ven

ven thee. All that I have is thine. I will be an everlasting friend to thee, and make thee inherit all things. It is my Fathers good pleasure, to give thee a Kingdom: and here I give thee the earnest of that purchased possession. What reason hast thou to doubt of the enjoyment; if thou art my Friend, by doing whatsoever I command thee? Do not friends partake in each others goods? My power which I have over all things in Heaven and Earth shall assist thee. My Angels shall be thy Guardians. My Spirit shall be thy Guide and Director. My comforts shall encourage and support thee. *Because I live, thou shalt live also.*

John 14. 19.

10. 10. *For I came that my Sheep might have life, and that they might have it more abundantly.*

The

The Prayer ſometime before.

O Moſt holy and eternal God; who art good and doſt good: the whole Earth is full of thy goodneſs. Thy Mercy reacheth unto the Heavens, and thy Faithfulneſs unto the Clouds. Thou art great in Power, Wiſdom, and all other Perfections: and therefore greatly to be feared, honoured & loved by all underſtanding Creatures. When I conſider how much thou haſt done for me, or how much I have often promiſed to do for thee; I am on both hands confounded and aſhamed in my own thoughts. Thou art my Creator, my Father, my Saviour, Deliverer, and conſtant Benefactor: the God of my life, of my health, of all my preſent comforts and future hopes. I have promiſed often to be thy faithful ſervant, & thy dutiful child: to honour & glorifie thee both with body and ſoul, and all the good things thou haſt beſtowed on me. In my Baptiſm I was dedicated unto thee; and have many times confirmed that Gift, and renewed my Engagements to continue in thy Obedience. In my Promiſes, Proteſtations and Vows I have been very liberal: but how

ſparing

ſparing in performance, thou, who art acquainted with all my wayes, knoweſt, and I my ſelf know ſo much of my negligence, that I may juſtly wonder, thou ſtill retaineſt me in thy Family, and letteſt me enjoy the priviledge of thy Children. Adored be thy great long ſuffering and patience, towards me and all mankind. Thanks be to the Name of the Lord, who after our abuſe of ſo many bleſſings, hath added the Gift of his dear Son, and ſent him to pay a ranſome for us. O the unconceivable greatneſs of that love, which hath ſo much befriended the moſt ungrateful enemies. I humbly mention the blood of his Croſs, as a ſufficient ſacrifice, oblation and ſatisfaction, not only for my ſins, but the ſins of the whole world. I lift up my hands unto thee in his Name, to receive that gracious pardon, which he hath purchaſed for me: hoping through him, that thou wilt ſtill continue thy love unto me, who am ſtedfaſtly reſolved to love thee above all things. Far be it from me to think that the love of our Lord ſhould maintain me in any rebellion againſt thee, or countenance my contempt of thy holy Laws. No, love me ſo much, good Lord, as to change my will, and renew my nature into thy own likeneſs; that I may be truly a Friend of God. I wiſh for no greater happineſs, than to feel

my

my soul at peace and friendship with thee, by an intire and unchangeable love to all Righteousness, Goodness and Truth. And I am going to remember his dying love; that with the heartiest affection I may devote my self wholly to thy love and service. I do as unfeignedly desire that all my sins may die, as I am glad that Christ died to be a propitiation for them. And I as sincerely offer up my self, my understanding, my will, my desires and passions, and all that I have, unto thee; as I really believe that he offered up himself for me. O that the power of the holy Ghost may accompany me: and unite my thoughts and affections to make a most thankful commemoration of his loving kindness. Represent unto my mind most feelingly all that Jesus hath done and endured for our sake. Fix my mind & heart upon the inestimable benefits, he hath obtained for me. That I may not only behold the outward figures of him: but receive those pledges of his love, with the humblest reverence, with such a lively faith, and vehement love, and ready submission of my will to him; that Christ Jesus may be inwardly formed in me. I long for the happiness of knowing assuredly that I am a Friend of his, by my delighting greatly in his Commandments, and trusting my self and all my concerns

concerns intirely in his hands, and contenting my self in his love and good will toward me, and rejoycing in the Soveraign Dominion, Power and Glory which thou hast given him; with most earnest desires that all the world may love and obey him. *Amen.*

Our Father which art, &c.

The

The Meditation afterward at home.

WIth what unwillingness, are we wont to leave the company of a Friend in whom we delight? How doth the remembrance of him stick unto our mind? How often do we think of the kind words we heard from his mouth, and view the tokens he hath left with us of his love? Do we not use to cast our eyes behind us when we go from him, and look after him as long as he is in sight? Are we not glad to see but his back, when we cannot behold his face? O sweet Jesus (then shouldst thou say to thy self) who can be content to part with the thoughts of thee, when he sees the love thou beareſt to us; and all the blessings thou imparteſt to thy friends and followers? What heart can endure to lose the sight of such happiness, or suffer thy remembrance to die out of its mind? I should look as far as Heaven, rather than suffer thee to go out of my thoughts: and alwayes be casting mine eyes to thy dwelling place; that I may behold, at this distance, though never so little of thy most excellent glory.

So one would think in reason: But this dull flesh begins to complain, that it is tired and cannot thus follow thee any farther. It makes me sigh to think, that I must lose this clear and lively sight which I have of thee. And yet, as heavy

heavy as it is, I will not cease to be often looking after my Saviour. What though I cannot alwayes see him, so as I have now seen him in the Sanctuary; yet I will never forget him. And the darkest apprehensions of his love and favour, shall ever be dearer to me, than any object in this world. Blessed be his goodness, which hath given me such pledges of it, as engage me to remember him. *I will be ever mindful to keep the Covenant*, I have made with him, *and remember his Commandments to do them*. And as long as I do his will (though I cannot alwayes lift up my thoughts and affections as I would unto him) I hope I am his friend. O sweet words which I have heard from the mouth of my Saviour; *Whosoever shall do the will of God, the same is my Brother, and my Sister, and my Mother.* I have no other will, O Lord, but thine. And I will prove continually, what is *that good, and acceptable, and perfect will* of thine; that we may be eternal friends, by the constant union of our wills in one. Let my lord command what he pleases, it shall be obeyed. Let him do what he thinks good; my will shall be done, as well as his.

Psal. 103.18.

Mark 3.35.

O my soul, thou hast said unto the Lord, thou art my Lord: but my goodness extendeth not unto him; but to the Saints that are in the earth, and to the excellent in whom is all my delight. They are his friends, and what thou dost to them, he accounts

Psal. 16. 2,3.

accounts it as done unto himself. Think thy self happy, that thou wilt never want him, whilst thou enjoyest them, Thou feedest him, when thou feedest them. Thou goest to see him, when thou visitest them in their need and misery. *Verily I say unto you* (they are the words of thy Lord *Matth.* 25.40. *in as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me.*

Resolve therefore all this month to endeavour to excite BROTHERLY KINDNESS, which is the fountain of *Charity*. And look on it as a great part of the riches of the divine Grace, that he is not only content to love us himself; but hath contrived wayes and means that all men else may love us, and commands them so to do, as they hope to be saved. Begin this Brotherly kindness then thy self, that so thou mayst be able to say every day, O how great is thy mercy O Lord! that thou lovest me thy self, and wouldst have all the world to love me. O how great is thy goodness, that thou not only chargest them so to do; but ingagest them to love me, by thy love. Yea, to love me so, as thou hast loved me and them; and so, as they love themselves. How full, how incomprehensible is the love of my God, who would have me hated by none: but every man to be my friend, if I am in need, every man to do me good? How can I want who have such a Father, who hath made all men to be my Brethren? How happy would he make me, who labours to set all hearts open

to

to me; that as many men as I see, so many lovers I may behold? Thou dwellest, O God, in love: and wouldst have me to do so too, by loving, and being beloved of all, What returns shall I make to the Lord for his love? He tells me that it is love. Love thy Brethren, *love them with a pure heart fervently*. This is the thing which I would have thee do. And this will make thee blessed for ever: by loving me and all others, and by being beloved of me, and of all men else that love me.

The

The Thanksgiving and Prayer afterward.

O Lord God Almighty, which is, which was, and is to come. Who art the happineſs of men and Angels: and haſt an innumerable company of beautiful Creatures alwayes beholding thy Glories, ſatisfied with thy Love, delighting themſelves in thy Praiſes; and to eternity can deſire no higher pleaſure, than to be thy Friends and Servants. I caſt down my ſelf before thee, to joyn, as well as I am able, together with all that Heavenly Hoſt, in lauding and magnifying thy great and holy Name; and rejoycing in thee with thankſgiving.

Thou haſt created all things, and for thy pleaſure they are, and were created. Thou haſt redeemed mankind by the Blood of thy Son; and raiſed us out of the duſt, that we might ſit with him in Heavenly places. Thou haſt ſent the Holy Ghoſt the Comforter, in ſigns and wonders, and divers

vers Miracles; in gifts of knowledge, wisdom and prophecy; and in abundance of thy Grace, to renew and sanctifie the hearts of thy faithful People. The Apostles and Ministers of reconciliation were thy Gift; by whom thou hast brought the glad tidings of Salvation into these parts of the World. The Sun of Righteousness, praised be thy Goodness, hath enlightened our eyes, who sat in darkness, and in the shadow of death. I have been thy constant care from my first conception and entrance into the world, until this moment. Innumerable blessings thou hast bestowed on me; and still I hear the voice of joy and gladness. I behold my Guides and Instructors: and have the liberty to go into thy House: and I see my Saviour himself in the remembrances and pledges he hath left me of his dying love. I will never cease to adore and extol thy Mercy: who hast kept me from going down into the pit; and saved my Soul from the nethermost Hell. Blessed be thy Goodness for the constant provision of thy House; the comforts of thy Holy Spirit; the society of thy Children; the hopes of Heaven; and the tastes thou hast given me of immortal joyes, in this holy Feast with my Saviour. As thou hast begun, good Lord, out of thine own undeserved

love

love to make me happy, so continue thy loving kindness to me, till it be finished in perfect friendship with thee. Preserve in me, though never so weak, yet, a constant and prevailing sence of thy Goodness; that I may most willingly obey thee, and chearfully do thy Will in all things, That the very same mind may be in me, which was also in Christ Jesus: *Whose meat it was to do thy will, and finish the work of thee that sent him.* O that God would *count me worthy of this calling, and fulfil in me all the good pleasure of his goodness, and the work of Faith with power. That I may stand perfect and compleat in all the will of God: and the Name of the Lord Jesus may be glorified in me, and I in him: according to the grace of our God, and the Lord Jesus Christ.* I have given my self now again unto thee, and professed the strictest friendship with thee: Lord, help me *to keep it without spot, and unrebukeable until the appearing of the Lord Jesus.* That both body and Soul being preserved pure and undefiled, as the Temples of the Holy Ghost;

John 4. 34.

2 *Thess.* 3. 11, 12.

Coloss. 4. 12.

Ghost; it may be my constant Guide, strength and comfort: and lead me safely through all the difficulties and dangers of this world, the enticements of the flesh, and the crafts and subtilties of the Devil; to a place of peace and safety in the Regions above, where I may for ever dwell in thy love, and sing thy praise. O that all the people did praise thee, O God; that all the people did praise thee. That the whole Earth were filled with the knowledge of the Lord, as the waters cover the Sea: and all those that know thee, did walk worthy of thee; as Children of the light and of the day, having no fellowship with the unfruitful works of darkness. Bless thy Church planted in these Islands; that we *may*

2 *Cor.* 6. 1. *not receive in vain that grace*

Tit. 2. 11, 12. *bringing Salvation, which hath appeared to us, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world:* But from the highest to the lowest *have grace,*

Heb. 12.28. *whereby we may serve thee acceptably, with reverence and godly fear.* Comfort all my Friends; forgive all my Enemies: relieve those that

that are in any misery; draw all sinners to repentance; and help all good men to perfect holiness in thy fear: that at last with one consent, we may all unite our hearts and tongues in thy everlasting praises.

Now *the Grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with us all.* Amen. 2 *Cor.* 13. *ult.*

November.

The Meditation some day before.

WIth what wonder and admiration do we entertain those things which are strange and unusual? The very news of them carries great numbers to see them; and the sight of them fixes their eyes on them, as if they could never have enough of them. Behold here the wonder of wonders, which thou art called to see, and feed thine eyes and heart withal. God is come to dwell in Flesh. This Flesh is made a Sacrifice for the sins of the world. And he invites thee now to a Feast upon that Sacrifice; that thou mayst dwell in him and he in thee. O marvellous love! What eyes ever saw such a sight as the Son of God dying on a Cross? The only begotten of the Father bleeding as a Malefactor? The glorious King of Heaven laying down his life freely for his own Subjects: Rebels I should have called them, and enemies to him? Where are all my thoughts? Where is my admiration? What is become of my love? Whither are all my desires gone? It will be a new wonder if they do not all assemble themselves together, at the commemoration of such love: which doth me the grace to make me partaker of that Body and Blood, which was so of-

fered up to God. Strange! that my thoughts ſhould be ſo heavy, and my affections ſo cold! that my hunger and thirſt, my love and my joy ſhould be no more excited, at the very motion to go to the Houſe of God, to make a thankful remembrance of his death! We think the Angels lead an happy life, in their bleſſed employment of giving continual Praiſes to God: why do I not go then with a more forward joy into the Courts of the Lord to *do this* in remembrance of Chriſt, which thoſe heavenly Creatures do not do? For *he hath not taken hold of the nature of Angels, but of the ſeed of Abraham*, for whom he hath prepared alſo this Sacred food, of which they never taſted. *Unto which of the Angels ſaid he at any time, thou art my Son, this day have I begotten thee? or ſit thou at my right hand, till I make thine enemies thy footſtool?* Art thou not deſirous of honour, and greedy of gainful preferment? Art thou not prone to ſeek great things for thy ſelf? What greater honour or dignity can there be, than to be ſo nearly related to the Lord of all; to be a Member of him that is Head of all Principalities and Powers? Behold the treaſures of grace and glory which he offers thee: aad by theſe ſigns of his Body and Blood would make over to thee. Is not Love the very life and ſoul of the World? Is it not the joy and ſatisfaction of hearts? Behold here the worthieſt object of it that ever was. See how he would fill and poſſeſs thy whole Soul with perfect contentment. And leſt thou

Heb. 2. 16.

Heb. 1. 5, 13.

thou shouldest be so unhappy, as not to dwell in love: see how he would engage thee by these bonds in which thou art going to tye thy self, to love the Lord thy God with all thy heart, soul and strength; and thy Neighbour as thy self. How doth he comply with thy most natural inclinations? How doth he study to gratifie thee in thy most noble desires? Call up thy best and purest thoughts. Strain thy self to the heighth of admiration. Endeavour to forget all other things, and only to look at present upon Jesus. If any thing can make thee love God, it must be his love. If any thing can make thee hate sin, it must be this Sacrifice for it. If any thing can make thee willing and obedient, it must be his obedience to the death. Think then when thou comest into his presence, that thou seest him hanging on his Cross. Think thou seest him spreading out his arms, and resigning himself to the will of God. That thou beholdest his gaping Wounds, and the Blood trickling down his Sacred Body. That thou heareſt him cry unto thee; Did I not love thee, when I bled to death for thee? Did I not love thee, when I endured this pain and sorrow to redeem thee? Could I do more than give my self, to deliver thee from death, and open the Kingdom of Heaven and Eternal life? And then what heart is there, that need be taught what it should say, and what it should do on this occasion? Who can refrain himself from giving blessing, and praise, and glory in the highest to him? Who can want thanks to render him, for such invaluable benefits? Or find in his heart to deny him his service?

Nay, who would not rejoyce to think of serving one that hath merited thus of him; and intends to reward his duty with that very glory which the Father hath given him? Our Lord cannot but expect to see thy mind fraught with Heavenly thoughts, and a most high esteem of him: thy heart mighty full of love, and vows, and resolutions, ready to be presented to him: thy will bowing and submitting it self wholly to his disposal. And to all such he saith by his Ministers, Come to my Supper, for all things are ready, Come, and take this holy Sacrament to your comfort. Rejoyce with me and be exceeding glad; for I love you, and will love you to end.

The

The Prayer some time before.

O Most holy Lord of Heaven and earth; the greatest and most desirable good; the only rest and satisfaction of our souls. Whom to know is the beginning of life: whom to love purely is our perfection upon earth: whom to possess in an unchangeable wisdom, charity and purity is Heaven it self. It was thy great Goodness, to make us to know thee, and love thee, and be like unto thee. And a greater, to sue unto us and intreat for our affections. But it is the greatest of all, a miracle of thy love, that thou hast sent such a Person as thy Son Jesus to beseech us, and to add mighty importunities to his intreaties; that we would do that, which we ought to be desirous to be admitted to do, as the greatest happiness we are capable of. Lord, what is man that thou art thus kind unto him? We are very little things; hugely below so much of thy notice. We are naturally infirm and crazed in our bodies. And our understandings are short sighted, our reasonings weak and childish, our passions easily disordered, our

resolutions inconstant; and by sin we have made our selves worse, and turned these into greater mischiefs. So that if thou hadst been pleased, to shew but a little pity and compassion to us, and not suffered us to become extreamly miserable, what could we have expected more from thy Goodness? But that thou shouldest design to advance such pitious and wretched things as we are, who know not how to value and esteem thy benefits, to the state and dignity of thy Children; to make us like thy self in Righteousness, Goodness, and truth; and at last to give us a blessed immortality in soul and body; O how astonishing is this love! which thou hast shewn to us in the Son of thy love the Lord Jesus. I am ashamed to think that this Grace hath waited so long upon me, and been no better entertained and improved. That my apprehensions of it are still so dull; my reasonings of so little force, to constrain my whole soul unmoveably to love thee, & delight in thee, and to live to thee for ever. I most humbly flee to that Grace which hath abounded thus towards me, for the pardon which it hath promised to those, who yield themselves to be governed by it. O let not thy unwearied Goodness be provoked yet to cast off the care of me: But continue to hold before mine eyes thy love in Christ Jesus,

and

and the great glory which he hath purchased for us; till my heart be overcome and subdued perfectly to his obedience. That I may abandon every evil way, which is inconsistent with the enjoyment of his favour & happiness; and it may be the very business of my life to purifie my self as thou art pure: from all inordinate cares and fears; from sensual lusts and brutish passions; from anger and hatred; envy and malice; pride and vanity; falseness and dissimulation; murmuring and discontent; and whatsoever is opposite to thy blessed Nature and Will declared by Christ Jesus. O that the Faith of Christ, which thou hast already planted in my heart, may take a deeper root; that as I believe him to be the Lord of all, who died for me and bought me with a price, and is risen again to be the Author of eternal Salvation to those that obey him, and will come to judge the quick and the dead: so I may constantly reverence him, and religiously keep his holy Commands, and stedfastly trust him, and make him my hope, and love his appearing; that I may be found of him then in peace. And now that I am going to make him my renewed acknowledgments, and devote my self to his holy obedience; Lord, fill me with such worthy thoughts, affections and resolutions, that I may know that I love him,

and may rejoyce in hope of his eternal love unto me. O that nothing may interpose when I am at thy Table, to hinder the effect of these holy desires; that no cloud may arise in my mind to obscure my sight of his love; no vain thought to draw me aside from meditating on his death and passion for my sake: but I may be carried then and always with a strong and irresistable inclination to do his will.

Let my prayer come before thee, as the incense; and the lifting up of my hands, as the evening Sacrifice. Hear me, O Lord, and give ear to the voice of my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

Psal. 141.2.

Psal. 143. 1, 2.

Our Father, &c.

The

The Meditation afterward at home.

WHat our Saviour ſaid to the people concerning *John* the Baptiſt, may be imitated by thee with a ſmall alteration.

What went you out for to ſee? a reed ſhaken with the wind? (a thing of no moment?) *But what went you out for to ſee? a man cloathed in ſoft raiment?* [Some worldly pomp and bravery] behold, *theſe are in Kings Courts. But what went you out for to ſee? a Prophet? Yea, I ſay unto you, and much more than a Prophet? For among thoſe that are born of women, there is not a greater Prophet than* John *the Baptiſt.* Luke 7. 24.

Where haſt thou been? mayeſt thou ſay to thy ſelf. At an ordinary meal, or a common entertainment? What wenteſt thou out to receive? a piece of bread and a cup of wine? that we have in our own houſes. Or what wenteſt thou from home to ſee? a dumb ſhew, a ſilent gravity, a company of men with ſerious looks and ſad behaviour? Thoſe we may ſee among them that mourn for any dead Friend. Or what wenteſt thou out for to ſee? Bread broken and Wine poured out, in a ſolemn and holy manner by the appointment of Chriſt Jeſus? Yea, and much more than ſo. Chriſt himſelf, the Son of the bleſſed, under thoſe ſigns and figures of his death.

death. This is he of whom it is written, *Behold, the Lamb of God that takes away the sins of the world.* Verily, there is none born of women like unto him, the only begotten Son of God, the Heir of all things. And thou hast been at his Table; Thou hast beheld the astonishing love of God in delivering him up to suffer for thee; thou hast received the pledges of his dearest love: and the earnests of all those goods that he possesses. Couldst thou see no beauty in him, that thou shouldst desire him? Nor taste no pleasure in having friendship with him? Is it nothing to partake of the merits of his sufferings? To be made the Son of the King of Heaven and the Heir of his love, by being made partaker of his Divine nature and Disposition? Where were thine eyes then? What were thy thoughts doing? None ever believed and considered this love that God bears to us; who was not moved and inflamed by it to love him above all things. For the Creator and Possessor of Heaven and Earth to love thee: what a word is that? Who can hear it, and not be at once both amazed and transported? Especially when he loves thee so much as to send his own Son unto thee, yea, his only Son, the Son of his love: who hath so loved thee, as to spend his dearest blood in thy service; and all this freely, without any motive but his own love; and to procure us the greatest blessings, no less in conclusion than immortal life. What heart can think of this and not be overpowered by it? And need he entreat thee, not to forget the love he hath shewn unto thee? to spend a few thoughts every day on such a Friend,

that

that hath deſerved ſo much of thee? A mean requeſt; which ſhould be granted, one would think, without the asking. And wilt thou be at no pains to preſerve his memory? Shall he ſlip out of thy mind, unleſs he force himſelf into thy company? It is eaſie to be warm by a fire ſide It is almoſt impoſſible not to be moved, when the Perſon we love is before our eyes. But when we are gone from the fire, we muſt exerciſe our ſelves, not to grow cold again, And when a friend is at a diſtance from us, we muſt look upon the tokens we have received of his kindneſs, or ſome other way bring him to our remembrance. Or rather our great love to him, will often preſent him before our imagination. Do but love thy Saviour then in an hearty manner, and how canſt thou fail to love him more? That little thing is all that he deſires of thee, that thou wouldſt love him beſt; and then do even what thou wilt.

For you may conſider, that it is the nature of all love, not to let our heart be joyned to any other object, which ſhall in any degree prejudice that which is principally loved. Whatſoever is eſteemed honoured and admired by us above all others; will not permit any thing to be entertained, that ſhall any wayes injure it in our thoughts and affections. We are naturally averſe to any ſuch objects, and reject them with diſdain; as thoſe which are inconſiſtent with our better deſires. If thy Redeemer therefore be advanced and ſeated in thy heart, by an unfeigned love to him above all things on earth: it will

render

render every thing despicable, which would draw thy heart from him, or in the least abate thy devotion to him. Thou wilt look upon it as a base temptation and an unworthy offer; which is not only to be slighted and rejected, but hated and loathed. Thou wilt say, I am dead to sin, I cannot live any longer therein. I have done with all your adulterate pleasures. Jesus is my joy, my life and my crown: what pleases him, pleases me. His love is a law within my heart: and therefore I delight to do thy will, O God.

And the more to fortifie thy self, thou mayest often meditate all this month, upon the COURAGE and CONSTANCY, the Fortitude and Magnanimity of Jesus in asserting the truth of God. For this is particularly remembered by S. *Paul* as a part of his character, that *he winnessed before* Pontius Pilate *a good confession.* By which we should excite our selves out of love to him, to follow after *righteousness, godliness, faith, charity, patience and meekness,* whatsoever it cost us. Let the dangers be what they will, we should *still fight the good fight of Faith: to lay hold on eternal life.* For, *herein is our love made perfect, that we have boldness in the day of judgement: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment: he that feareth, is not made perfect in love.*

1 *Tim.* 6.13.

Ib. *v.* 11, 12.

1 *Jo.* 4.17, 18.

The

The Thanksgiving and Prayer afterward.

I Humbly offer unto thee, O Lord, together with thewhole company of Heaven, the sacrifice of praise and thanksgiving; which is eternally due to thy most bounteous Goodness. The whole world was made by thee out of nothing. The Heavens, the Earth, the Seas, and all that are therein, confess themselves the work of thy infinite Wisdom and Power. Out of the dust thou hast framed our comely Bodies: and inspired into them immortal Spirits: on which thou hast engraven thy own Image. Thou didst put thine own Majesty upon us, that all thy Creatures here should be obedient to us, and we be obedient only to thee, the great Lord and Governour of all. O how great was the honour which thou conferd'st upon us! And how much more wonderful the Grace thou hast given us in Christ Jesus, after our disloyalty & shameful disobedience to thee? Thou hast sent him to redeem us from Hell and Death by his precious Blood. And given thy Holy Spirit to sanctifie our hearts, and

and assist us in our duty: thy Gospel to be our Rule: thy Son to be our Example: thy Ministers to be our Remembrancers: thy Sacraments to be the Signs and Seals of thy Blessing. I have now tasted of thy great and abundant love. Thou hast feasted me at thy Table: and satisfied me with thy good will towards me: and filled me with joy and gladness in thy favour, more than if all the riches on Earth had been increased. What shall I render unto thee, and do for thee; who hast done all this for me, who am less than the least of all thy mercies? My heart burns within me, till I have offered up my self again unto thee: and resolved to spend my dayes in praising, loving and serving thee, to the best of my power. O that this holy sense of thee, may never quite vanish out of my mind: But I may be alwayes inclined to think of thee, to declare thy loving kindness, to approve my self to thee, by studying and doing thy Will with chearfulness of heart. I have now knit my self to thee, by new bonds and engagements, which I desire may be never loosed. O that my vows and promises may stand as fast as thine everlasting Covenant. That nothing may make me break my Faith, which I have now and in my Baptism given to thee: but I may alwayes, as I stand bound, most heartily continue

tinue *to believe in thee, to fear thee,* **to love thee with all my heart, with all my Soul, and with all my strength; to worship thee, and give thee thanks; to put my whole trust in thee, to call upon thee, and to honour thy holy Name and Word, and to serve thee truly all the days of my life.* And assist me by thy Heavenly Grace to do my duty also faithfully towards my Neighbour: *to love him as my self, and to do to all men as I would they should do unto me: to love, honour, and succour my Father and Mother: to honour and obey the King and all that are put in Authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberuess, and chastity. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state*

*The words of the Church—Catechisme, which excellently expresses the duty we owe to God and our Neighbour.

state of life, unto which it shall please God to call me,

I desire also the good of all mankind; that they may partake of the knowledge of the Lord, and enjoy the fruits of his Death and Resurrection: especially that all Christian People may walk worthy of the Lord, who hath called them to his Heavenly Kingdom. And particularly all Kings, Princes and Governours may be as careful to observe his Laws, as they are desirous others should observe theirs. That they may remembet the honour thou hast done them in exalting them so high; to the end they may imitate thee, in doing good to all below them. Purge out of thy Church every thing that dishonours the Religion of our Lord, and endangers Souls. Unite all the Members of it in the profession of the true Faith, and in sincere Charity: that the poor may be relieved, the sick comforted, the fatherless and widows visited in their affliction, sinners reclaimed, the obstinate softned, and all that are in unbelief brought into the Flock of Jesus Christ.

And grant unto us all that have Communicated together this day, that peace which

which passeth all understanding; humility, meekness, obedience, fortitude, contentedness, patience, longing desires after Heaven, and willingness to die; that we may rest in a holy Hope, and have a blessed Resurrection with the just. *Amen.*

December.

December.

The Meditation some day before the Sacrament.

NEed I be told after a whole years service, at least, of my blessed Master Jesus, what that duty is I am now going to perform unto him! Am I not preparing my self, according to his command, to make a solemn commemoration before God, Angels and Men, of his unheard of love in dying for us? To make a profession of my sincere love and affection to him? To engage to him my fidelity? To renew the Covenant that is between us? To open my heart to him, and to confirm to him the most absolute possession of my Soul and Body? To wait on him for his continued Grace; and that I may feel the power of his Death and Resurrection? To shew him my willingness even to take up his Cross; and to be his Disciple and follower to the very death? To testifie the love I bear unto, and the Communion I desire to hold with all the Christians that are throughout the world? To exalt the Name of the Lord, and to speak his praises: who would give his Son for us, ond who hath condescended to a treaty of peace with us, and

and upon ſuch eaſie terms to become friends with us, yea, reward us, and do great things for us? O how ſweet is the remembrance of theſe bleſſings! How happy am I that he will not let me forget them! But with a continued kindneſs invites me again to this delightful employment. I will go and give him thanks for all his benefits, and for this among the reſt; that he hath made me ſo often partaker of his bleſſed Body and Blood, and now gives me a new opportunity to celebrate in this manner the memory of his love. And O that my heart were lifted higher than ever, after ſo long acquaintance with him, in admiration of his Grace, in faith, in love, in joy, in praiſe and thankſgiving, in ſtrong and vehement deſires, and in cordial reſolutions to be his devout and faithful Diſciple. O that the hearts of all men elſe, who ſhall approach his Table, may be diſpoſed to the like zeal and fervent affection to his ſervice: and ſo many Souls as there are then preſent, ſo many living Sacrifices there may be to God; ſo many wills reſigned into his hands with ardent love. That ſo thoſe holy Spirits, mhich the Apoſtle tells us, were preſent in their Chriſtian Aſſemblies, may be invited to come into ours. And beholding nothing but what is reverend, ſerious, pure, and full of true devotion, they may be excited to rejoyce and praiſe God together with us, for our ſincere affection to his Religion. And they may make report among their Heavenly company above, that Chriſtian piety is ſtill remaining in the world; and that we have made a great increaſe and growth in it this year, by our frequent remembrance

membrance of the Lord Jesus: which may stir them up all to bless the great and glorious Name of our God, which is exalted above all blessing and praise.

The Lord hath prepared his Throne in the Heavens, and his Kingdom ruleth over all. Bless the Lord ye Angels of his: Bless him all his Hosts. Bless him all ye works of his in all places of his dominion: Bless the Lord, O my Soul. Psal. 103. Stir up thy self to bless the Name of God our Saviour; who hath not cast us out of his sight, when we threw off our obedience to him: but sent his Son to gather us again to him, to invite us by precious promises, to endear himself to us by shedding his heart blood for us, to open the gate of *Paradise* once more, and restore us to immortality; to make us equal with the Angels, and rank us among the eldest Sons of glory. Let us go, and, if it be possible, excite a greater love in our heart toward him, than ever we felt before. Let us offer up our selves to him with a stronger flame of devotion: which may alwayes burn and rise up higher and higher, till it touch Heaven; and lift us up thither where our Saviour is in the high and holy place, *God blessed for ever.* Amen.

The Prayer some day before.

ETernal God: whose omnipotent Word brought me and this Whole world of Creatures into being. Out of the fulness of whose Goodness, we are all fed and maintained; and by whose rich and abundant Grace it is, that our souls are not in a desperate and forsaken condition: but may approach with some confidence to thee our Maker, who in thy Son hast reveiled thyself unto us, a most merciful Father. I fall down before thee in an humble reverence, to perform that Religious duty which I owe thee as thy Creature, and much more as thy redeemed one, through the purchase thou hast made of us by the Blood of Jesus. I admire, adore and love all that I know of thee, I extol and praise thy Wisdom, thy Bounty, thy Holiness and Truth, which endureth for ever. I acknowledge my self beholden to thee beyond all my words, or conceptions either. I reproach my self for my base ingratitude, and all the wrongs I have done thee. I confess the justice of thy proceedings, shouldst thou strip me of all those good things, thou hast bestowed on me. I give thee the glory of

of thy ineffable and never enough to be valued love in thy Son Christ. I disclaim all opposition to thy will, as base, unjust and unaccountable. I vow to thee my intire service and obedience: and approve all thy Commandments as righteous, wise & good. I lay new bonds upon my self, to keep and observe them with my whole heart; and rejoyce in thy precious Promises, accounting them better than thousands of gold and silver. My hope, my satisfaction, my comfort is in thy Word: which encourages me to wait on thee for the Grace of thy holy Spirit; blessing thee for that portion of it, which I have already received. I thank thee for all thy other Goodness to me, and trust thee for the continnance of it, as far as thou seest profitable in thy wise Providence; to which I heartily refer my self. I hope thou wilt accept of these poor but sincere acknowledgments, & not condemn me out of my own confessions: but pardon my errors & miscarriages, confirm my holy purposes, pity my infirmities, and strengthen my pious endeavours. That I may perfectly mortifie all sinful lusts & desires, faithfully discharge my duty in my several relations, thankfully and soberly use all thy mercies, patiently bear the heaviest afflictions, and improve my soul in Wisdom and Goodness, by all the

helps thou affordeſt me: by thy holy Goſpel, by the good counſels of others, the inſpirations of the holy Ghoſt, thy many remarkable providences about me, and whatſoever courſes thou takeſt with me, to bring me ſafe through this world, into an happy eternity. And now that I am about to addreſs my ſelf to the Table of the Lord, O that I might have ſuch a ſweet remembrance of his love, as may revive my ſpirit, encourage my hope, excite me to all my duty, and put an humble confidence in me, to look up unto thee again for thy pardon; and for the grace of thy holy Spirit, to enable me to pleaſe thee better ever hereafter. Thou who knoweſt all things, ſeeſt that my ſoul waits for thee, O God, & longs to be more like thee; & is ready to offer up its underſtanding, will, and all its affections unto thee: That I may remain ſtedfaſt & unmoveable in juſtice and charity; meekneſs and humility; temperance and purity; contentedneſs and patience, devotion and piety; with all other fruits of thy good Spirit. Suffer nothing to appear in my ſoul before thee, but reverend thoughts of thee, moſt zealous love to thee; paſſionate deſires that Chriſt Jeſus may live in me, and appear in all the actions of an innocent, harmleſs and uſeful life. That ſo the day when I approach unto thee, may be a

day

day of good tidings of great joy; a day of peace and reconciliation, of feasting and refreshment, of comfort and encouragement, to walk before thee with a perfect heart as long as I live. *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise,* help me alwayes to *think of these things. And the God of peace be with me; and supply all my need according to his riches in glory, by Christ Jesus.* In whose Name and words, I still recommend my self to thy Grace, saying,

Phil. 4. 8, 9, 19.

Our Father, which art in, &c.

The Meditation afterward at home.

Psal. 119.57. THou art my portion, O Lord; *I have said that I would keep thy word.* Why should I repent me of my choice; or start from my resolution? Thy Counsels and Commands are the surest guide: thy power the strongest defence: thy good providence the fullest store-house: thy eternal justice and holiness the best security: thy promises the richest treasure: aud good hopes in thee our highest happiness. It is enough, enough, O Lord, to be beloved of thee, the all-sufficient good; who comprehendest all things in thy mind, and canst do all things by thy power, and delightest in raising such monuments of thy Wisdom and greatness, as thy Almighty love may dispense endless blessings unto. I am well satis-

Psal. 142. 5. fied now that I can say, *Thou art my refuge, and my portion in the land of the living.* The Lord is my portion; whom shall I envy? The Lord is my portion; for what shall I be discontented? The Lord is my portion; of whom shall I be a-

Psal. 42. 11. fraid? *Why art thou cast down, O my soul, why art thou disquieted within me?* How can his friends fail to partake of his bounty, who treats even his enemies with so much kindness? *My soul, wait*

62. 5. *thou only upon God; for my expectation*

tion is from him. Trust in the Lord and do good; and verily thou shalt be fed. Delight thy self also in the Lord; and he shall give thee the desires of thy heart. Cast thy burden on the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. Wait on the Lord and keep his way. For the eyes of the Lord are upon them that love him: He is their mighty protection and strong stay, a defence from the heat, and a cover from the Sun at noon; a preservation from stumbling and a help from falling. He raiseth up the soul, and lightneth the eyes: He giveth life; and health, and blessing. All sacrifice is too little for a sweet savour to him; and all the fat is not sufficient for his burnt offering: but he that feareth the Lord is great at all times. The spirit of those that fear the Lord shall live; for their hope is in him that saveth them. My heart shall rejoyce in him; because I have trusted in his holy Name. Let thy mercy, O Lord, be upon me; according as I hope in thee.

37. 3, 4, 34.

55. 22.

Ecclus. 34. 16, 17.

Judeth ult. 16.

Ecclus. 34. 13.

Psal. 33. 21, 22.

And I hope that I shall never forget thy word which I have said that I would keep: the revelation of thy Wisdom, the Declaration of thy Will, and the description of thy most holy and happy life. My God, *I have taken thy precepts as*

Psal. 119. 111, 112.

my heritage for ever: for they are the rejoycing of my heart. I have inclined my heart to perform thy statutes alway, even unto the end. This day I have added one Vow more of consecration to thee. I have made over my self intirely to thee, to be thy portion. Whom shall I love, whom shall I serve; to whom shall I resign my will and ways? but only to thee the Father of lights, and the Father of mercies: who hast not thought thy Son too much to give to me. Never will I forget this happy day, which hath brought me a taste of the joy, and peace, and serenity, which spring from the very beginning of a God-like nature. I will alway be devoted to him. Let his will be done on Earth, as it is in Heaven: for it is the will of my heavenly Father. Let these words remain upon record against me, if I endeavour not to make him my pattern: and not only in that place, where I have now been, but in all my behaviour in this world (that great Temple of his) demean my self holily and purely; with that humility, reverence, meekness and submission, which becomes his presence. What have I here to do, but to shew forth the glorious perfections of Righteousness, Mercy and Truth, which I behold in him? and to declare the esteem I have of him, and my satisfaction in my portion; by modesty, contentedness, thankfulness, faith, patience, hope, joyful resignation of all my concernments, with an equal mind, to his wise disposal? This is my will: this is my resolution. And I will declare from year to year, that this I take to be my happiness.

And

And here it may be very fit to resolve often all this Month, to reflect upon our Saviours CONTEMPT OF THE WORLD, when he had chosen to come and do the will of God. Riches, honour, glory and pleasure, were nothing in his account; in compare with the satisfaction of doing the pleasure of God, though it were by sufferings. He did not regard the esteem of men, nor what they said of him. Though he dyed an ignominious and disgraceful death, as well as lived a poor and despicable life; he was not ashamed nor dejected: but rather gloried in both. Because his business was *not to please himself: but as it is written, the reproaches of them that reproached thee, fell on me.* Let the same mind be in us, that was in him. *Let every one of us please his neighbour for his good, to his edification.* But overlook the censures and vain opinion of this world, with all the honours and preferments of it: so we may but approve our selves to God and his will be fulfilled by us. For *it is a faithful saying; If we be dead with him, we shall also live with him: if we suffer, we shall also reign with him.*

Rom. 15. 3.

Ibid. *v.* 2.

2 *Tim.* 2. 11 12.

The Thanksgiving and Prayer afterward.

O Most high and holy Lord of Heaven and Earth; the Author of every good and perfect Gift. Who art for ever to be humbly acknowledged, worshipped, loved and obeyed, by me, and by all that know thee. I have often made thee my acknowledgements, for my being, and all the comforts of it; for the hopes I have both in this life and hereafter: And now I come to renew them, that I may be more firmly united to thee in hearty love and entire affection. I cast down my self before thee, being even oppressed with the great load of thy mercies and benefits; which will not suffer me to dispose of my heart other wayes than to thy obedience. As I owe my very being to thee; so all those good things which have made it not to be a burden and uneasie to me. I have enjoyed a long measure of health, and cannot tell that ever I wanted my daily bread, [yea, plentiful provision both for my necessity and my pleasure.] The dayes of pain and

and ſorrow, which I have endured, have been but few, in compare with the many years of eaſe & joy which thou haſt vouchſafed me. I find now all my ſenſes entire and perfect, and I have a great many Friends and kind Neighbours: and alſo a grea t dea of time to think of all this, and to prepare my ſelf for thy eternal favour. How much am I indebted to thee, for the continued uſe of my underſtanding, reaſon and memory; that I can take notice of all thy Goodneſs; whereby my heart may be excited to love thee; which is the greateſt happineſs and pleaſure of all*. This, this, O Lord, is the greateſt of thy mercies, that thou haſt given me the knowledge of thy love in Jeſus Chriſt; which cannot but conſtrain me to the greateſt love of thee. And that thy holy Spirit hath ſhone ſo often into my mind, & breathed ſo often on my will and affections: that thou haſt par-

* You may acknowledge what you may owe him alſo for good education, civil breeding, and that he hath perhaps inclined your heart early to be religious, whereby your Conſcience hath been kept from many wounds, and both Soul and Body from much diſhonour, *&c.*

doned so many faults; and waited so long for my amendment; and so earnestly importuned my return; and afforded me so many helps, and such a long time to perfect my repentance. Thou hast added also now new pledges of thy love, and earnests of that immortal life; wherein I may compleat my praises and thanksgivings to thee, in the company of the blessed. *O how precious are thy thoughts towards me, how great is the sum of them! If I would go about to number them, they are more than the sand.* I cannot count the least part of them; nor ever see any end of thy Goodness: for even whilst I am thinking of it, I receive new favours from thee. Every moment is big with abundance of thy mercies, both to my Soul and my Body; for this life and that which is to come, But I know enough to make me admire and love thy Goodness; and to make me ashamed of my forgetfulness and ingratitude: enough to oblige me eternally to thee: enough to make me fully contented, and to rejoyce in thee, as my portion. Behold, O Lord, I here again sincerely devote my self to observe thy Commands: and keep thy holy Word. I have chosen it as the rule and the comfort of my life: and I will ever cleave unto thy Testimonies with my whole heart. I would not abuse thy mercies; nor grow careless,

wanton

wanton and ſecure under the abundance of thy Goodneſs: but look upon them as engagements, and mighty arguments to love, acknowledge and obey thee for ever. Bleſſed be thy Goodneſs, that I have ſuch thoughts, and am ſo inclined. Accept of my good deſires, purpoſes and vows, which I have made: and accompany me alway by thy gracious aſſiſtance, that I may accompliſh what I have begun, and perfect holineſs in thy fear. To thee I recommend all mankind; eſpecially thy Church and choſen People: all the Rulers and Governours of them; that they may remember thou art higher than the higheſt, the King of Kings, and Lord of Lords: who wilt judge all men without reſpect of perſons. Give pure zeal and knowledge to thy Miniſters: the grace of contentedneſs to the poor of the flock; and of an open heart to the rich; wiſdom and diſcretion to thoſe that are in their younger years; and an holy hope to comfort the aged. And endue them all with an humble meekneſs, that *laying aſide all malice, and all guile, and hypocriſies, and envies, and all evil-ſpeakings, as new born Babes they may deſire the ſincere milk of the Word, that they may grow thereby: and offer up continually ſpiritual Sacrifices, acceptable to thee by Chriſt Jeſus.* Amen.

1 Pet. 2. 1, 2, 5.

On

On the Feast of the Nativity,

OR

Christmas-Day.

The Meditation before at home.

WHat amazing News is this! What an astonishing piece of love! That the King of Kings who needed nothing, and is able by his Omnipotent word to command more Creatures into being (if he wanted any Subjects) than we can think of while we live, should send a kind Embassage of peace, to us vile worms, sinful dust and ashes. To us who were unworthy of a gracious look from him, should we have besought his favour; to us that had highly affronted his Soveraign Authority and Sacred Laws, he hath dispatched a glorious Message, as if we were the greatest persons, and so many little Gods. And had it not been too great an honour for us to think of, if he had sent one of his meanest Servants in the Heavenly Court to visit us? Or if he had bidden an illustrious Seraphim, to come and comfort, and chear us by his bright

bright appearance, or one of the Cherubims to fly all over the Earth, and make proclamation in their ears, that the King of Heaven would be reconciled to his rebellious Subjects; Would it not have filled the whole world with wonder, and made all mankind stand at a gaze, to see themselves so highly favoured? O what a grace then was it, that God should send his Son, his only begotten Son, the Prince and Soveraign Lord of all that Heavenly Host, upon this business of reconciliation? See, my Soul, that which astonishes not men only, but Angels themselves, who proclaimed the birth of this Prince of Life, with the loudest shouts of joy, saying,

Luke 2. 14. *Glory be to God on high, and on earth peace, good will towards men.*

Towards men do they say? Lord, what are they, that thou shouldest put this honour on them? What are the greatest and noblest men on Earth? What is their excellency and worth, that such addresses should be made unto them? O joyn thy self, my Soul, as well as thou art able, with those bright Morning-stars that sang for joy, when the foundation of the new world was laid, and say! Glory be to the eternal Majesty of Heaven and Earth, who possesses all things, and can suffer nothing; that he would deign to send to us his poor Subjects. Glory be to his Almighty love, who *so loved the world that*

John 3. 16, 17. *he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.* O bless-

sed

sed Jesus, how ardent, how powerful was that love, which brought thee down from the Heavenly company above, to us here on Earth; yea, *to the lower-most parts of the Earth?* To be cloathed with our rags, to dwell in our mortal flesh, in the likeness of sinful flesh? Mightest thou not at least have been apparelled like the best of men, and been found in the habit and fashion of the noblest of us: but thou wouldest also condescend to the form of a servant? that the most despicable of all mankind might never suspect they should be despised by the King of Glory? O what an humble love was this, to us most wretched sinners? What heart can conceive the infinite force of it? How infinitely is it above all words? We do but declare, that we know little of it, if we are able to talk much about it. It is fit for our wonder and silent admiration: for adoring thoughts, and devout exstasies of love. Only I will go, and declare, in the assemblies of his people, these wonderful works of the Lord: and publish his Goodness, with the voice of thanksgiving and praise.

Ephes. 4. 9.
Psal. 139.15.

Lord, what new wonder is that, which there I behold! This glorious Person, murdered by his Subjects. The new born Prince of the World, the Heir of all things, *caught, and cast out, and slain* by those to whom he was sent to demand their obedience. O the miraculous wisdom of this love! That he should be born and come among us to die for us! and take our flesh that he might

Matth. 21.39.

might offer it on the Cross, and make peace and reconciliation by being slain, and shedding his Blood! Go, my Soul, and shew forth his death to Angels and Men. For this is the up-shot of his love, that *while we were yet sinners, Christ would die for us.* By this he hath made an atonement for us; by this he hath obtained an *Eternal Redemption;* with this offering God is well satisfied; and by this he hath exalted our Nature to the right hand of God, that he may alwayes appear in his presence for us. With what love, and joy, and zeal should we commemorate this never to be forgotten love! With what hearty affection should we offer our selves to him! How glad should we be of this new opportunity to vow to him our obedience! With what tender love should we embrace all our Brethren, who are flesh of our flesh, and bone of our bone, as he is! And how comfortably may we hope that God will be gracious to us, who hath not only sent his Son to make his abode among us, but also to lay down his life for us! Let us go and bless his Name, that to us a Son is born, to us a Child is given, even Christ the Lord: that he *hath raised up a mighty Salvation for us; and hath redeemed us out of the hands of all our enemies, that we might serve him without fear all the days of our life.* And let us receive these earnests aud pledges of his good will, as hopeful assurances; that he will never end his love till he hath conveyed us thither, where Jesus is. But how shall we come there, unless it be in those steps whereby he ascended from earth to Heaven? Go therefore and offer to him an heart of flesh, to be moulded and

framed

framed into what figure he pleases Desire him to form his own Image in thee; to subdue thee perfectly to his will, that it may be thy meat and drink to do it, and to finish the work he hath for thee in the world. Think thou hearest him say, as *Abimelech* to the men of *Shechem*, to move them to elect him for their King?

Remember that I am your bone and your flesh. Behold, my Body which I took for your sake. See here how dear you were to me: and how nearly related I stand, to every Soul of you. Will you not suffer me to rule over you? Such a Lord as is so much concerned for you? Will you not be governed by me, that am your Brother, as well as your Lord? And then, me-thinks, we should all answer with one accord; other Lords have reigned over us: but now, none but thou, O Christ; none but thou, O Christ. Rule and reign over us for ever; for we are thy Servants. *Judg. 9. 2.*

The

The Prayer before.

O Eternal God; the Soveraign Lord of all Creatures, both in Heaven and Earth: who art before all things, and on whom they all depend. To whom we owe all honour and homage, all love and dutiful affection, all praise and thanks, service and obedience, throughout our whole life. I acknowledge, O Lord, that Iam never more unjust, than when I do not render all this most freely & chearfully unto thee, I cannot deny the debt wherein I stand engaged; though I have too often denyed to pay it. For thou hast raised me out of the dust; and preserved me from returning thither again. Thou hast richly loaden me with thy benefits; endued me with principles of Wisdom, Righteousness and Goodness; made a world of good things to wait upon me and minister to me; and expectest only reasonable service, and an easie obedience from me: which thou hast sent thy Son to demand, & to entreat, and to give me an example of. This is the surpassing height of thy love, that thou wast pleased not to despise and reject us, when we had despised all thy former favours:

favours: but even to assume our Nature into an inconceivable nearness to thy own; and send thy Son Jesus to seek and save us, when we were lost. I adore thine infinite condescention, O blessed Jesus, who *art not ashamed to call us Brethren.* *And for as much as we are partakers of flesh and blood, hast also thy self likewise taken part of the same: that through death thou mightest destroy him that had the power of death; that is, the devil.* Blessed be thy Goodness, that *in all things thou wast made like unto us; that thou mightest be a merciful and faithful high-Priest, to make reconciliation for our sins.* Let all the Angels in Heaven still praise him, for as high as the Heaven is above the Earth, so great is his mercy above our thoughts. We were not worthy, that thou shouldst so much as look upon us, or speak unto us: and then in thine unbounded love, thou wast pleased to dwell in our nature, and *to send thy Son in the likeness of sinful flesh, that by a Sacrifice for sin he might condemn sin in the flesh.* I see, O Lord, in that Sacrifice, how hateful sin was to thee, when thou wast so full of love to us: and am going to thy Table,

Heb. 2. 11, 14.

ver. 17.

Rom. 8. 3.

to

to renounce utterly every evil way, and devote my self to an holy and God-like life: to acknowledge thy wise Goodness, who wouldst dwell in our flesh to sanctifie and cleanse it; and give thy Son Jesus to die for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people zealous of good works. Accompany me, O God, by that mighty Spirit, through which he was conceived, & offered himself without spot unto thee: that I may have a lively conception of him & his holy Gospel in my mind, and be made conformable to him in every thing, and offered up intirely soul and body, to be ordered and disposed of as pleaseth him. It is but just and reasonable that his will, not mine, should be done. And it is no less my happiness than my duty, to be governed by him, who is the Wisdom of thee our God. I deliver up therefore my understanding, my will, my affections and passions, to be guided, directed and ruled by his supreme and immutable Counsels. Work in me a stedfast admiration and love of his Purity, Lowliness, Meekness, Patience, Contentedness & Charity: that nothing may be so desirable to me, as to have Christ Jesus, in all his Divine Virtues, formed in me. Hold, O Lord, this Image of him alway before mine eyes:

that

that my life may be nothing else but a constant imitation of him, and both body and soul become the Temple of the holy Ghost; wherein thou mayst be truly honoured, heartily loved, highly praised and exalted, and purely worshipped and served. O that my mind may be ever employed in pious or honest thoughts; that my will may chuse the better part, which can never be taken away from me; that I may set my affections on heavenly things, and not on things upon the earth; that I may use the world, as one that seeks a better Country; being chearful and yet composed; diligent in my calling, and yet working out my salvation; doing good to my self with all the comforts of this life, and likewise unto others. Give me the grace, good Lord, never to be weary of well-doing; to be just in all my dealings; faithful in my promises; mindful of my vows; upright in the discharge of my trust; inoffensive in word and deed, and an useful and peaceable Member of Church and State. Dispose me to be good in all my relations; obedient to those who are over me; kind to all my equals; compassionate and pityful to those that are in misery; meek and lowly towards all men. O that riches may never make me forget my self, nor poverty tempt me to forget thee; that health may not make

me

me confident and secure, nor sickness make me dejected and discontented. But I may be patient and constant in all adversities; Religious and thankful in prosperity; and go through fulness and emptiness, honour and disgrace, good report and bad, with the same evenness of mind; till I come to receive praise and commendation as a good Servant of Jesus Christ, at the great day of his appearing. In whose most powerful Name I continue to make my suits unto thee, saying as he hath taught me.

Our Father, which art, &c.

The

The Meditation afterward at home.

IS not our heavenly Father very desirous, that we should love him? Would he else have appeared among us? Would he have manifested himself to us? Yea, manifested himself in our flesh? And more than that, purchased us to himself by his own Blood? O how dear hath he paid for our love? Love him, love him exceedingly, that he may not lose the great price, wherewith we are bought. But what love do we bear him, if we be not like him? What are we the better that a Saviour is born to us, if he be not formed in us, and dwell not in our heart by faith? Was not this the end of his taking our Nature, that he might purifie it; and make us reverence our selves more, than to defile that which is so near of kin to the Son of God? O most wise Goodness, which by becoming like to us, designed to make us like thy self. I see the humility of the blessed Jesus, who was born of a poor Virgin. I see his sweetness, in accommodating himself to the vilest of us, and taking on him the form of a Servant. I see how little he valued the riches, and the dignities, and the pleasures of this world. How contented he was in a mean condition; how obedient to his Parents; how courteous to the meanest Clients, who came to receive, not to give. I see how liberal he was of his favours, how unwearied

in

in doing good, how patient in suffering any evil; how he loved righteousness and hated iniquity; how dear the honest heart was to him, and how odious hypocrisie. I see how meek he was when he was affronted; how loth his enemies should perish; how little concern'd either in the calumnies, or applauses of the world; How absolutely resigned to the will of God; and how desirous to do him honour. O how often did he thank his heavenly Father? How many hours did he spend in prayer and private converse with him? How joyfully did he suffer great pains to do great good? And at last laid down his life, full of hope in God to see a glorious resurrection? These are the beauties of Jesus, which I admire. This is the Image of him, which I have vowed to carry alwayes in my heart. This is the glory of humane nature: the honour and dignity to which I would be preferred. I desire to be great in nothing but his humility: to be rich only in contentednes, patience, and good works: to be glorified in meekness, and sweet condiscention: to have the pleasure only of pleasing God, and my Brethren to their edification: to rejoyce that Gods will is done, though mine be crossed.

And it is no small joy to see the beginnings of this beauteous Image drawn upon my heart. He that did not despise the Virgins womb, will not despise the humble oblation I have made of my self to him; nor that little likeness he sees in me of himself. Dost thou not see, my soul, what great things come from mean beginnings?

How

How a poor Babe that lay in a manger, came to be the King of glory? Hope in God then, that thou shalt grow to a greater stature; and more exactly resemble thy dearest Saviour. He hath given thee assurance that he will not over-look thee, now that he sits on the Throne of his glory. It is a Throne of grace too, unto which thou mayest address thy self, and find grace to help in time of need. Do but let him see how much thou honourest him; how precious his memory is unto thee, how thou art in love with his purity; and he that was manifested in our flesh will manifest himself in thee. He will adorn thee with all his Graces; and make thee shine as a light in the world; in humble charity, in meekness of wisdom, in chearful patience, and devout obedience. Blessed be God for this hope. I have no cause to envy the greatest persons: No, not her that carried him in her womb, and then in her arms; if there had been nothing more. For though we are apt to say as the woman among the multitude did,

Blessed is the womb that bare thee, and the paps that thou hast sucked; Luke 11.27, 28.

yet Jesus saith, *yea, rather blessed are they that hear the word of God and keep it.* They that hear or believe his word conceive him in their heart: and they that do it, bring him forth in their life. Blessed be Jesus for the least share I have in this blessedness. I will spend this holy day, in praising him for the hope I have to partake of more of it. What can there be more delightful to those, who know what it is to believe in him and obey him? And in what

shall we spend the rest of this time wherein we commemorate his coming into the world? Shall we be so uncivil to our Lord, as to go more willingly to feast with our Neighbours, than to feast again with him? Shall we go to their houses with more chear, than unto his? I will never so dishonour him. God forbid that I should feast my body more than my soul. I will rather imitate the ancient Christians, who could find in their heart to meet every day before the morning light, to sing Hymns to our Saviour, I will, at least, be able to say with *David*; (O that all others may bear me company in it,) *I have gone with the multitude, I went with them to the house of God; with the voice of joy and praise, with a multitude that kept Holy-day.*

Psal. 42. 4.

The

The Thanksgiving and Prayer afterward.

O Eternal Majesty of Heaven and Earth, the Father of mercies; by whom all things were made out of nothing, whose almighty hand supports them, from falling back into nothing again, and whose good providence keeps them from being miserable. Thy Wisdom is past finding out; thy Power is irresistible; thy Love and Goodness is unmeasurable, and thy tender mercies over all thy Works. O how great are thy tender mercies to us, O Lord! How large a portion hast thou given us in thy love! Thou hast not dealt so with any Creature, as thou hast done with Man: on whom thou didst instamp thine own Image, and cloathed him with immortality, and made him Lord over the works of thy hands. And, so great is thy Goodness, that when he had lost himself by departing from his obedience to thee, thou wouldest not so lose thy sinful Creature: but chuse rather to do wonders, that he might not perish. Thou hast sent thy Son

to seek after him and restore him to thy self. Thou hast not abhorred our Nature; but loved us so much as to manifest thy self in our flesh, and honour us with the glorious title of thy Sons, the Brethren of the Son of thy love Christ Jesus. I have remembred with all thankfulness this day, his humble and loving descent from Heaven, that he might be born and dwell among us: to comfort us in this sinful and troublesome world with his Divine presence; to assure us of thy good will to us, and invite us friendly to return to thee; to instruct and encourage us in our duty; to put us in hope of endless felicity; and at last to die and give himself a Ransom for us; that he might be touched with a sense of our infirmities, being in all points tempted like as we are, without sin. I again adore, O Lord, thy most glorious Maiesty. I reverence thy Power and Greatness. I wonder at thy Wisdom; and am astonished at thy Goodness. I have neither words nor thoughts befitting the inestimable benefits thou hast bestowed on us. O that the Holy Spirit which was in our Saviour, would inspire my heart with devout affections towards thee, O God of all Grace: that I may love thee more than

I can expreſs, more than now my heart can think; and I may joyn chearfully with all the Heavenly Hoſt above, that are ſtill giving honour, bleſſing, glory, power and dominion to thee, for ever and ever.

For unto us a Child is born; unto us a Son is given: the mighty God, the Prince of peace, of the increaſe of his government and peace there ſhall be no end. — *Iſai. 9. 6. 7.*

In him dwells all the fulneſs of the Godhead bodily: — *Coloſſ. 2. 9, 10.*

And we are members of his body, of his fleſh and of his bones. — *Epheſ. 5. 30.*

In him we are compleat, which is the head of all Principality and Power; — *Revel 5. 9.*

and hath redeemed us by his blood, and made us Kings and Prieſts unto God, to offer unto him Spiritual Sacrifices; and we ſhall reign with him for ever. Amen. — *1. Pet. 2. 5.*

I Confeſs, O Lord, that I am leſs than the leaſt of all thy mercies: And though I have been ungrateful even for the greateſt, yet thou continueſt the courſe of thy Goodneſs; and haſt now newly admitted me to the Communion of Chriſts

precious Body and Blood. Thou pitiest also my weak and childish thoughts, my heavy and dull affections, and all the wandrings of my foolish imagination; and dost not estrange thy self from me, though I am so little moved by thy miraculous love. O thou who hast done such great things for me, bear still mercifully with me; exercise more of thy patience, and show thy self exceeding great in forbearance and long-suffering towards *me*. Thou who hast given thy Son unto me, vouchsafe to send thy Holy Spirit to over-shadow my Soul, and form Christ Jesus within me. That conceiving him in my heart by a lively faith and belief of his Gospel, I may be made partaker of a Divine nature: and express him in his Holiness, Meekness, Humility, Patience, Charity, Contentedness, and Simplicity; in perfect Innocence, in doing good, and entire satisfaction in thy fatherly love. O that the new life to which I am *born by the incorruptible seed of thy Word, which liveth and abideth for ever*, and for the nourishment of which thon hast provided this holy Feast, of which I have now partaked; may encrease unto a perfect

1 *Pet.* 1. 23.

age,

age, to the measure of the stature of the fulness of Christ: that so at last I may be begotten again from the dead, and be a Child of the Resurrection, to live for ever with the Lord. And for that end dispose my heart, as a new born Babe, to desire the sinccere milk of thy Word that I may grow thereby. That since thou hast caused thy Holy Scriptures to be written for our learning, I may in such wise hear them, read, mark, learn, and inwardly digest them,

that I *may obey from the heart that form of Doctrine, wherunto I have been delivered:* and by patience and comfort of thy Word, embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Vouchsafe, good Lord, so to direct and govern me, that I may never profane this Body, which thou hast so sanctified, honoured and exalted, by intemperance or any impurity: nor this Soul which is so dear to thee, by pride or envy, hatred or malice, wrath or revenge, covetousness or discontent. But I may repose a perfect trust and confidence in thee for what I want, seeing

Rom. 6 17.

thou hast not with-held thy Son, thine only Son, from us; and be thankful for what I enjoy; and live in the love of thee, my God, and of all my Brethren; and possess my body in sanctification and in honour; that I may humbly wait for thy mercy in Christ Jesus to eternal life. Help me this very day, to begin to use all bodily good things with holy fear; with thanksgiving; with pity to the poor and needy; with a sense of spiritual delights and hungerings after Righteousness; and with most earnest longings after that Feast of joy and gladness which we hope to keep with thee in the Heavens.

O that all the World may hear the glad tidings of a Saviour; that there may be great joy among all people. Let all the people praise thee, O God, let all the people praise thee. Let them lift up their hands unto thee in his Name, and bow their knees unto him: and let every tongue confess that Jesus Christ is Lord, to the glory of God the Father. And O that all they who do confess him, may have their conversation as becomes the Gospel, and be continually offering

up

up the Sacrifices of praise and thanksgiving, and be communicating and doing good. *Kings of the Earth and all People; Princes, and all Judges of the Earth. Both young men and maidens, old men and children. Let them praise the Name of the Lord: that God in all things may be glorified through Christ Jesus; to whom be praise and dominion for ever and ever.* Amen.

Psal. 148. 11,12,13.

1 *Pet.* 4. 11.

On New-years-day.

If there be a Communion may be added this short Meditation.

LEt us consider, My Soul, before we go to the Holy Table; for what ends we go thither; and with what hearts we ought to go. Is it not to admire the greatness of Gods love in giving his Son to us; and the greatness of Christs love in giving himself for us? Is it not to render our highest thanks and praise to the Father and the Son, for this inestimable love, in giving his Blood a ransome for us; and then to offer up our selves wholly to his love? Is it not to renew our Baptismal Covenant, wherein we promised to forsake all his enemies, and to lead a mortified life in all obedience to his will; To represent to God what his Son hath done for us, and humbly to hope in him, for all the benefits of his passion? To receive encrease of power to overcome the world, and further testimonies of his love, and stronger desires after the consummation of it in Heavenly bliss? To unite our hearts in Brotherly affection to all the faithful servants of Jesus; and to rejoyce in the holy Communion of Christ and his Saints? O blessed Jesus, who can have hearts disposed to do

all

all this without thee? I come to thee therefore, that thou wilt represent thy self most lively to me. If I could have seen thee hanging on the Cross; or if thou wouldest appear to me as thou didst to *Saul*; if the Heavens were opened, and I could behold thee, as did St. *Steven*; what strange passions, what holy affections would it raise up in my heart! Open thine eyes, my Soul. heartily and strongly believe; and thy joy shall be full. He will be in the midst of us, when we are assembled together in his Name; according as he promised. He presents himself before us in these Signs of his Body and Blood. Behold, how the Word was *made flesh*: how he was *Circumcised*, and fulfilled the Law under which he was born; that he might be a pure and unspotted Offering to God. See how he was *whipt and scourged* for thy sake. See how he *suffered upon the Cross*; how his Body was broken, and his Heart-blood poured out to reconcile us unto God. And then thou canst not but come with a thankful heart; and with an humble, reverent, and devout affection present thy self unto him, bitterly bewailing thy offences, chearfully resigning thy self to his will, and joyfully hoping for his mercy. When he saith by his Minister, Take; eat, drink this; what is the meaning, but as if he should say, *I am thy Salvation*? And when thou stretchest out thy hand and dost this; what is it, but to say, *My Lord, and my God*? And happy are they, who not only

John 20. 28.

call

call him Lord, but do the things that he saith, *Blessed are they, that do his Commandments; that they may have right to the Tree of Life; and enter into the City of God. Behold, he cometh, and his reward is with him: and he will give to every man according as his work shall be. And he that overcometh* (saith he) *shall inherit all things: I will be his God, and he shall be my Son. Amen. Even so, come, Lord Jesus.*

Revel. 22. 14. 12. 20.

Revel. 21. 7.

And

And this short Prayer.

O Lord of Heaven and Earth; who knoweſt my down-ſitting, *and my uprising, and underſtandeſt my thoughts afar off. Who compaſſeſt my path and my lying down, and art acquainted with all my wayes*, ever ſince I was born. *There is not a word in my tongue, but lo, O Lord, thou knoweſt it altogether. Such knowledge is too wonderful for me: it is high, I cannot attain unto it.* Who can underſtand the errors of his whole life? And with what trembling ought I to approach thee, though I knew nothing by my ſelf? But alas my own heart condemns me; and thou art greater, than my heart, and knoweſt all things. I am aſhamed to think, that I lived ſo many years, before I ſeriouſly thought of all my duty to thee. And that ſince I have known thy will and devoted my ſelf to thy ſervice, I have made ſuch ſmall improvement in wiſdom and virtue. Many years are paſſed, and innumerable bleſſings in them have been re-

Pſal. 139. 2, 3, &c.

Pſal. 19. 12.

ceived;

ceived; but alas! *the God in whose hand my breath is, and whose are all my wayes, how little have I glorified?* I have reason to blush that now I have brought an heart before thee, with so little sense of that love, which I have so often remembered, and praised and acknowledged, with the largest expressions of devotion to thee. But it is some comfort, O Lord, that thy all-searching eye, which pierces to the bottom of my soul, sees a sincere desire there to become better; and a stedfast resolution to endeavour to grow in Grace, and in the knowledge of our Lord Jesus Christ. It is in my heart to renew my Covenant with thee; to engage my fidelity once more to thee: *Trusting that I have a good conscience, in all things willing to live honestly.* I hope thou wilt graciously accept, & encourage whatsoever thou beholdest of thy self in me; and when I go to offer my self again most solemnly to thee at thy Altar, make me feel thy Divine presence with me: enlightning my mind with a clear sense of thee; raising in me worthy thoughts and affections towards my dear Saviour; engaging my will more firmly to thine; confirming all my pious resolutions, exciting my Faith, love, hope and joy; that this holy Communion

Dan. 5. 23.

Heb. 13. 18.

munion may be to the continuance of a holy life in greater care, diligence, zeal and fervency in all well doing. Assist me, I beseech thee, in every part of this duty; that I may remember the sufferings of the Lord Jesus, so as to be crucified with him: and his great love, so as to love him with all my soul, and my neighbour as my self; and the new Covenant he hath made in his Blood, so as to have his Laws written on my heart; and all the precious Promises he hath thereby sealed to us, so as to place my entire contentment and satisfaction in them; till I come to possess that perfect happiness which I wait for, through thy mercies in Christ Jesus, *Amen.*

Our Father, &c.

A short Meditation after.

WHat hast thou now received from our Lord? Are they not the most sacred pledges of his love? And what doth the Lord require of thee? but only love. But how great a thing is love? Love brought him down hither to us: and love will carry us up to God. Love made him like to man: and love is able to make thee like to God. O the power of heavenly love? How shall we get it planted in our heart? How? But by love? The frequent meditation of this admirable love of God in his Son Jesus, will not suffer us not to love him with all our heart and soul and strength. Let us resolve then that the remembrance of his love shall lie perpetually in our heart. As we have begun the year with the thoughts of his love: so let us continue in it. What more welcome thought can there be to thee every morning when thou awakest than this, I am the beloved of the King of Glory? With what canst thou open thy soul more chearfully? What will brighten it, and chase away the darkness of melancholly, sorrow, sadness, cares and fears, like to this? If thou hast not lost an hour, and wasted this precious time which thou hast spent at the Table of the Lord, thou canst not but feel the mighty force of his infinite love. Let us try, my soul, what it will be able to do in a whole years thoughts upon it. Let the morning light bring

Jesus

Jesus ever along with it to thy mind: and enkindle in thee a new devotion to him. And let us take all occasions to celebrate his memory; that so our holy resolutions may be more quickened and strengthened; and when the flame begins to burn dim, we may blow it up again, and add more fewel to it. If a friend had left thee a token of his love, whereby to keep him in mind, wouldst thou throw it into some blind corner, and never look upon it? But suppose he was a dying friend, nay a friend that dyed for thee, to save thee from death; could he ever go out of thy mind, or wouldst thou let the thing he left to remember him by, be long out of thine eye? Let us not deal more unkindly with our Saviour. Did he think when he went to Heaven, that those whom he hath so obliged, would remember his love so seldom and so coldly? That they need be so much entreated to come and have communion with him? Is it not a grief to him now (if he be capable of any) to see that he hath so few lovers? And that they who profess love to him, testifie it so rarely and in so poor a manner? Let us vow, my soul again, that we will henceforth shew our selves his hearty friends, by keeping his holy Commands: and never forget that this is one, *Do this in remembrance of me.* I will remember thee, O Lord, and in this manner lift up my hands in thy Name; till I have finished my dayes and come to see thee as thou art, in all thy Majesty and Glory.

And

And this Thanksgiving and Prayer may be added afterward.

O Lord, I thine unworthy Servant, whom thou art pleased to call thy Child, most devoutly humble my self before thee, in new adorations of that love which I can never fully understand. The highest of our praises, is most heartily to acknowledge, that thou art exalted above all blessing and praise: And our most grateful acknowledgments, to be very sensible of the weakness of our love, when it is advanced to its greatest and strongest pitch. Thy love is like to thy self, and we cannot search it out to perfection. *It is higher than the Heavens, what can we do? It is broader than the Sea, what can we know?* I have enjoyed many years of mercies, and thou hast been loading me with a multitude of inestimable benefits both for Soul and Body, ever since I came into this world. Every day brings me fresh tokens of thy Goodness; and this day, the dearest of all, the tokens of thine everlasting love. *O how precious are thy thoughts towards us,* Job 11. Psal. 139.

how

how great is the sum of them! I hope to give thee eternal praises. O Father of mercies, and God of all comfort; who hast made us after thy own Image; and in the fulness of time sent thy Son born of a woman, made under the Law, to redeem us from the curse; and hast adopted us to be thy Children; promised to make us Heirs with thy only begotten; and for that end to give us a new birth from the Grave, into an immortal Life. Have patience with me, O Lord, till that time, when I shall more fully comprehend, & better acknowledge the greatness of thy love: for which I will endeavour to prepare my self, by an innocent, harmless and unblameable life, as becomes the Gospel of Christ. To him I have now dedicated my self again in all holy obedience. I have professed my self his Servant, that admires him, and loves him, and glories in being his faithful Disciple. O that the good thoughts and pious inclinations, which I have now felt in my heart, may remain and abide there for ever: that as I grow in years, so I may grow (as my Saviour did) in grace and favour with thee my God, and with all good men. Endue me with a more solid knowledge of thy will, with a stronger love & affection to it, & with power to do my duty towards thee & towards all men. That I may behave my self

in

in an humble and godly fear before thee; in all justice, mercy and charity to my Neighbours; and possess my Body and Soul in sobriety, chastity and patience. Make me loving to my inferiours, respectful to my betters, friendly to my equals, kind to all mine enemies; thankful for thy mercies, contented with my own state and condition of life; fearful of my self in prosperity, & confident in thee in adversity; that all temptations may only present me with something to overcome, & give me new occasions of victory over the world, & produce for me at last a greater Crown of glory.

For thou art my hope, O Lord God: thou art my trust from my youth. By thee have I been holden up from the womb: thou art he that took me out of my mothers bowels; my praise shall be continually of thee. Cast me not off in the time of old age, forsake me not when my strength faileth. But let my mouth be filled with thy praise, and with thy honour all the day. Guide me with thy counsel, and afterward receive me to glory, through Christ Jesus; to whom with thy self, in the union of the holy Ghost, be all honour, thanksgiving, love and obedience rendred, by me and all Angels and Men, both now and eternally. *Amen.*

Psal. 71. 5, 6, 8. 9. 73. 24.

Easter-

Easter-Day.

The Meditation before at home.

O Blessed day! which brought glad tidings of great joy, our Saviours second birth-day to a more glorious life! The day of the *first fruits of those that slept!* The day that *brought life and immortality to light!* and gave us assured hope in God, that it shall be to us according to Jesus his Word. Why do we dream thus, my Soul, about these things? Awake, awake; and stir up in thy self the most piercing belief and sense of them. Thy Saviour is risen, and calls unto thee with a mighty voice, saying, *I am he that liveth, and was dead; and behold, I am alive for evermore, Amen, and have the keys of Hell and of Death.* Need there any more words to perswade thee to go and rejoyce in his love, which made him give himself to die for thee? And in the love of God which accepted of his oblation, and rewarded his sufferings with a glorious Resurrection to an endless Life? And in that power, might and majesty wherewith he is crown'd? So that at the Name of Jesus all things in Heaven and Earth, and under the Earth do bow and obey? It is too little to say, that I will go and thank

Rev. 1.18.

him

him, at this holy Feast, for what he hath done for me, and for what I hope he will still do: I will go and offer my self absolutely to him: I will make a vow of love to him, and charity to all the world: I will triumph in his praise, and glory in the service of the Prince of life: I will dedicate my self to be an everlasting monument both of his Death and of his Resurrection from the dead. I will so remember his death, as to die my self to sin: And so remember his Resurrection, as to rise again to walk before him in newness of life: And his dying no more; so that sin shall have no more *dominion over me, nor reign in my mortal body, that I should obey it in the lusts thereof.* His Humility shall be remembred so as to kill my pride; and his Charity so as to kill my covetousness. I will remember his pains so, as to mortifie all inordinate desires of pleasure; and his patience so, as to subdue my anger, passion and peevishness. His love to his Enemies, shall make me forgive others, and do good to those who do evil to me. And his absolute obedience, make me take up my Cross, and be obedient to the very death. Dost thou not begin already to feel the remembrance of his free giving himself for thee, animate thee to a chearfulness, and forwardness in well doing? Doth not his full trust in God, when he laid down his life, that he should receive it again, raise in thee a strong confidence in his Almighty Word? Is not the power he hath over Hell and death, of mighty force to encourage thy hopes, and make thee victorious over all thy enemies? How doth thy heart beat with-

Rom. 6. 11, 14.

in thy breast? What thoughts and passions doth it travel withal? Doth it not begin to send up admiring thoughts towards Heaven where Jesus is? Doth it not burn with strong desires? Is it not ready to burst forth into the highest expressions of love and joy? Art thou not enraged against all those sins which murdered the Lord of life? Are they not all condemned to be crucified and slain? Dost thou not resolve to live like one, that believes in Jesus, and professes himself to be his faithful follower?

Then think when thou goest to celebrate the memory of his Death, that Jesus stands in the midst of you, as he did among his Disciples when he was newly risen from the Grave, saying, *Peace be unto you* *John* 20. 19. Eat, O my Friends; rejoyce and be exceeding glad: *As my Father hath loved me, so I have loved you: continue ye in my love.* *John* 15. 19. Behold here the sensible Sgns and Seals of my love. By these I give my self to yon, as once I gave my self for you. By these tokens I convey to you, all that I have. I make over to you that inheritance which I have purchased by my Blood; and that is eternal life in the Heavenly places. For *I am alive again; and behold I live for evermore.* 14. 19. *Amen*, Lord Jesus; live, live for ever. *Because thou livest, I shall live also.* Thou knowest how to pity us, because thon art *he who was dead.* And thou wilt never cease to pity and help us, because thou art *he that liveth,* *Rom.* 6 9.

 and

and being raised from the dead dieth no more; death hath no more dominion over thee. Because thou wast dead and tempted in all things like unto us, thou art sensible of our infirmities, and able to succour us in all the trials of life and death. And because thou livest, thou canst make thy death become powerful and effectual to us: thou canst make good all thy own promises, and put us in possession of the purchased inheritance. *Blessed be God, which according to his abundant mercy hath begotten us again unto such a lively hope, by the resurrection of Jesus Christ from the dead. Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory?* Thanks be to God *who hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ; who dyed for us, that whether we wake or sleep, we should live with him. Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus; and shall present us faultless before the presence of his glory with exceeding joy.*

1 Pet 1. 3.

1 Cor 15. 54, 55.

1 Thess. 5. 9, 10.

2 Cor. 4. 14.

Jude 24.

The

The Prayer before.

O Most mighty Lord of Heaven and Earth, the Father of Spirits, the God and Father of our Lord Jesus Christ: whose Name is ever hallowed by an innumerable company of Holy ones, that are alwayes burning with love to thee, and praising thy most beauteous perfections; thy incomprehensible Wisdom, Goodness, Righteousness and Truth. The Sun shineth not before the brightness of thy Majesty. The Angels are unclean, in compare with the purity of thy Holiness. What are we, O Lord, that thou wilt look down from the habitation of thy Holiness upon us! What manner of love is this, wherewith thou hast loved us! in sending thy Son down among us, and designing to take us up unto thy self, that we may joyn with that holy fellowship of Angels & Saints, to love and praise thee for ever. We are the off-spring of rebellious parents, that have been transgressors from the beginning. Who have dishonoured our Nature, despised or undervalued thy Grace in the Lord Jesus, resisted or coldly entertained thy holy Spirit; and loved these little things here be-

low, more than that eternal happineſs, which Jeſus hath reveiled by his reſurrection from the dead. We are not worthy of the crumbs that fall from thy Table, which thou haſt ſpread for all Creatures, or of the leaſt drop of thy mercies. We are not worthy to lick the duſt before thee; becauſe we deſerve not to live and breath any longer in this world. And yet thou letteſt us live in hope, that we ſhall live with thee: and thou giveſt us leave to breath forth our ſouls towards thee: and haſt thy ſelf ſpread a new Table for us, and furniſhed it with the richeſt of thy bleſſings: and inviteſt me moſt graciouſly, among the reſt, to come now and feaſt with thee, and eat of the Bread of life which came down from Heaven, and is able to nouriſh me to eternal life. I would fain, O Lord, approach into thy holy preſence there, and behold the wonders of thy love. But I am covered with ſhame and bluſhing becauſe of my ingratitude unto thee. I cannot with any confidence open my eyes towards thee, till I have ſome ſenſe in my heart that thou art willing to cover my ſins, and hide thy face from mine iniquities. Which I canot reaſonably hope for, till I find them loathſome, grievous and hateful to me, more than death it ſelf. I ought to hang down my head in heavineſs of ſpirit, till a ſenſe that

my

my heart is throughly changed & renewed, give me liberty to look up unto thee, saying, Thy will O Lord be done: Possess thy self of my soul; for I absolutely submit my thoughts, desires and passions to be ruled and governed by thee in all things. And what is it else, O my God, that I long for? What doth my soul thirst after? But that I may know thee more, and

the greatness of thy power to us ward, which wrought in Christ, when it raised him from the dead; and set him at thy right hand in heavenly places, and that I may be overcome and perfectly subdued by this mighty love; and that I may be transformed into thy Image, and live according to the sense I have of thy most adorable perfections. O that I may wholly follow the guidance of thy wisdom; and submit to thy soveraign Authority; and be obedient to all thy righteous and good Laws: reverencing and fearing thy Majesty, approving my inward thoughts and desires to thine all-seeing eye, depending on thy All-sufficiency, hoping in thy omnipotent Goodness, trusting to thy true and faithful word, delighting and rejoycing continually in thy Fatherly love & care of me, who hast brought me into being, and preserved me from ruine, and *made me*

Ephes. 1. 19, 20.

partaker of thy promise in
Ephes. 3.6. *Christ; the beginning and first-born from the dead; in whom it pleased thee, that all*
Col. 1. 18, 19. *fulness should dwell. I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: that I may be found in him, and have the righteousness which is by*
Phil. 3. 8, 9, 19. *Faith: that I may know the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I may attain unto the resurrection of the dead.* Begin now, good Lord, to raise up my heart above all these perishing things, to those joyes where thou art exalted. Make me feel that thou art an high-Priest *after the power of an endless life*; still ready and able to assist and succour all those that come to God by thee. O that my eyes might be so fixed on the high and holy place into which thou art entred, that some little glimps of thy Glory may break forth upon me; and I may see the treasures and riches of thy Kingdom, and *what is the hope of my calling*; that so I may be confirmed in my resolutions, grow strong in the Faith, and be more fervent in my desires,

sires, more vehement and earnest in my endeavours, unwearied in my pains, impregnable against all temptations, chearful under all difficulties and discouragements; and that *forgetting those things which are behind, and reaching forth unto those things which are before, I may press toward the mark, for the prize of the high calling of God in Christ Jesus. Into thy hands*, both now and ever, *I commit my Spirit: for thou hast redeemed me, O Lord God of truth.* I confide entirely in his Almighty & eternal love, to whom thou hast given *all power in Heaven and in Earth.* I wait on thee, who hast not thought thy immortality too much to bestow on us, for whatsoever thou seest good & wholsom for me in this world; referring my self wholly to thy Wisdom, and *looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ*: in whose prevailing Name I am emboldened to make these addresses to thee, and still to offer up my desires in his holy words, saying,

Phil. 3. 13, 14.

Psal. 21. 5.

Mat. 28. 18.

Tit. 2. 13.

Our Father, which art, &c.

The Meditation afterward at home.

Psal. 118.24. 22. *THis is the day which the Lord hath made, I will rejoyce and be glad in it. The stone which the builders refused, is become the head of the corner.* *Acts* 5. 30, 31. *God hath raised up Jesus, whom they slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance and remission of sins.* *Psal.* 118.23, 27, 28, 29. *It is the Lords doing, and it is marvellous in our eyes. God is the Lord, that hath shewed us light: offer unto him the Sacrifice of righteousness, and say, thou art my God and I will praise thee: thou art my God, I wil exalt thee. O give thanks unto the Lord, for he is good: for his mercy endureth for ever.* *Psal.* 4. 5.

Could I ever cease to rejoyce if I heard for certain that a dead friend, the dearest in the world, was alive again: and not only alive, but preferred to the highest dignity and honour? O my dulness! that I rejoyce no more in God my Saviour! For that Jesus whom I have now seen crucified before mine eyes, is alive from the dead. That Jesus who was such a friend that he died and hung on a Gibbet for me; is revived again

and

and sits on the Throne of Glory. Without all doubt he lives and reigns for me also: and *being reconciled by his death, I shall much more be saved by his life.* Rom. 5. 10. *For God having raised up his Son Jesus, sent him to bless us, in turning every one of us from our iniquities.* Acts 3. 20. *And we wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come.* 1. Thess. 1. 10. He is the *first begotten from the dead:* Revel. 1. 5. and hath the keys of the grave. He *will change this vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.* Phil. 3. 21. *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him.* 1 Thess. 4. 14. Lord what a *blessed hope* is this! *seeing we look for these things, what manner of persons ought we to be in holy conversation and godliness?* 2 Pet. 3. 11, 14. How *diligent should we be, that we may be found of him in peace, without spot and blameless?* What can be more disagreeing than a crucified Christ, and a carnal Christian? What more contrary than a Saviour despising the world, and one that professes friendship to him, loving it above God himself? A liberal Saviour, and a covetous Disciple? A Saviour that endureth pain, and anguish, and sorrow,

and a servant that will live in nothing but ease and pleasure? A Saviour weeping and bleeding, and a man acquainted with grief; and a world that nothing but laughs, and sports, and maketh merry? A Saviour that suffered all things, and a world that will suffer nothing; no not the mortifying of unreasonable lusts and desires? A humble and lowly Saviour, and a proud, vain-glorious, self-conceited people that profess him? A meek and patient Saviour, and a passionate, angry and revengeful generation, that pretend to be his followers? A Saviour that was ever thinking of our good, and men that call themselves his lovers, who never to any purpose remember his love? A gracious Lord that did us the most real courtesies and benefits; and servants that only complement with him, and call him Lord, Lord, but do not that which he saith? A master that never quarrelled with any of Gods Commands, no, though it were to die; and such Schollars that count all his Commandments grievous, murmur at all his Lessons, and say that it is impossible to obey them? O how unlike is a diffident distrustful Christian, to a Saviour that laid down his very life in hope? How ill-favouredly do these two sound together, a conquering Christ, and a Christian that is a slave? Jesus that hath conquered death, and a Christian that cannot conquer himself? An head that is in Heaven, and a Member of his, that only looks at things on earth? God forbid that having professed my self so often to be dead to sin, I should live any longer therein. *I was buried with him by baptism into death; that like*

Rom. 6. 4, 5, 6.

like as Christ was raised up from the dead by the glory of the Father, even so I also should walk in newness of life. And now I am again *planted in the likeness of his death,* by partaking of his broken Body and his Blood that was shed: and therefore *shall be also in the likeness of his resurrection: knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. God be thanked, that though I was the servant of sin, yet now being made free from it, I am become the servant of righteousness.* Ibid. ver. 17. 18.

Henceforth, I will serve no other Master. *For even Christ our passover* (by whose Blood we are redeemed from everlasting destruction) *is sacrificed, for us.* 1 Cor. 5. 7, 8

And therefore I will keep the Feast, not with malice and wickedness, but with sincerity and truth

Building up my self in our most holy Faith, praying in the holy Ghost, I will keep my self in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 20, 21.

The

The Thanksgiving and Prayer afterward.

O Most Mighty Lord, the Creator and Possessor of Heaven and Earth: whoart every where & canst not be excluded from any place, no not from the closest thoughts of any of our hearts. Who art always the same, and canst no more change, than thou canst cease to be what thou art: unmoveably fixed in thy own eternal blessedness. Thou needest not go out of thy self for any thing; & I am sensible that I cannot possibly make thee greater, or more happy than thou art: But it is my bounden duty to admire and extol, to laud and praise, to worship, love and honour thee: and *it is a good thing to give thanks unto the Lord, and praise is comely.* All the host of Heaven delight to sing perpetual Hymns, to the glory of thy infinite Majesty: with whom I beseech thee to give me leave to joyn my poor and imperfect praises. The whole World was made out of Nothing by thy Power: and proclaims thy Greatness, Wisdom and Goodness

Goodness in the multitude, variety, beauty, comelinesſ and order of all thy works of wonder. The Heavens are the work of thy hands; the Earth ſtands faſt by thy appointment, and every thing keeps the courſe wherein thou haſt ſet it with admirable conſtancy. Thou governeſt all things without any trouble: becauſe at once thou knoweſt and canſt do what thou pleaſeſt; and thou doſt all things with the greateſt reaſon, juſtice, mercy and pleaſure to thy ſelf. Man was raiſed by thee out of the duſt of Earth; and thou didſt inſpire him with a wiſe and underſtanding Spirit; and placedſt him in a Paradiſe ſurrounded with thy bleſſings, and Lord over the work of thy hands. And when he had degraded himſelf, & forfeited, by his diſobedience, his Garden of pleaſure, thou didſt not leave him without a remedy, but openedſt the way for him into the Paradiſe above. Thou didſt ſend thy holy Prophets, and Meſſengers in all ages to thy people; and in the fulneſs of time, thine own dear Son, the brightneſs of thy glory; whom thou haſt made Heir of all things, and to whom thou haſt graciouſly committed the care of us. Bleſſed be thy unſpeakable Goodneſs, who haſt made him in all things like unto us, ſin only excepted, ſo that we know and are ſure, that he will take care of

us

us, and pity us, and relieve us. I adore thy unparalell'd love in giving him to die, that he might make expiation for our sins; and that he hath overcome death by his rising again; and is set down at thy right hand, because he was obedient to the death. From thence we have received the gift of the Holy Ghost (thanks be to thy Grace) to confirm us in the belief of his Resurrection, and of all his Promises, by signs and wonders, and mighty deeds; and to give us power to perform our duty towards thee and towards all men. Thou hast spread this Gospel of Salvation into the furthermost parts of the Earth; and the light of it hath long shone upon this Kingdom where I live. I was born into this light, as well as into the light of the Sun, and had early assurances given me of thy love. In my very infancy I was devoted to thee; and all the engagements I was capable of, laid upon me to be happy, by being a faithful Disciple of Christ Jesus. Thou hast not failed since to breathe on me by thy Holy Spirit, and to move me to my duty; that I might be able to make *the answer of a good Conscience towards thee*, and so be *saved by his Resurrection from the dead.* Many happy opportunities hast thou put into my hands, to improve my self in

1 *Pet.* 3.21.

Christian

Christian Wisdom and Vertue: and engaged me to thee in many solemn vows, only to seek the glory, honour, and immortality, which Christ hath brought to light, by patient continuance in well-doing. I have now received the pledges of it, and commemorated his love in dying for us, and thy love in raising him to life again: that he might perfect our Salvation, and assure us he hath obtained an eternal redemption; and comfort us against the fears of death; and take care of us for ever; and receive the power and glory thou promisedst him, that he may be able to bless us and do us all good. O how hath thy love abounded in Christ Jesus! Besides a world of outward blessings, which thy bounteous hand hath poured on me, & still continues meerly out of thy Goodness and Liberality. How can I praise thee for all thy mercies to all mankind, who cannot comprehend all those which thou hast bestowed on my self alone? None can understand how much we are beholden to thee; but those that know what thy Son Jesus was, and what the blessing of the Holy Ghost, and what the Resurrection of the dead, and the unsearchable riches of thy Kingdom & Glory are. Accept, blessed Lord, of such acknowledgments as I am able to make thee. Accept of my whole self, which I yield up

unto

unto thee with love unfeigned. Thou whose infinite understanding pierceth into the greatest depths and secrets, knowest that I love thee. Do even what thou pleasest with me; for it is but just and reasonable, that I should not live unto my self henceforth, but *unto him that died for me and rose again.* I am twice thy Creature: Thou hast given me life a second time by Christ Jesus, through whom thou hast *created me to good works*, in hope of a blessed Resurrection from the dead. Inspire me good Lord, with such a strong and lasting sense of thy love, that I may alway live in sincere obedience to him; and never forfeit the new title, thou hast given me, to life immortal: But believing the Resurrection of Jesus from the dead, I may most heartily acknowledge him to be the Lord; and stedfastly believe his Doctrine; obeying his Commands, hoping in his Promises, and fearing his threatnings; and endeavouring thereby to prepare my self, in all purity and holiness of life, for the joys of the World to come.

* The words of the Church *Catechism* explaining the *Lords Prayer.*

"And * I desire my "Lord God our Heaven- "ly Father, who is the "giver of all goodness to "send his Grace unto me "and

"and to all people, that we may worship "him, serve him, and obey him as we ought "to do. And that he will send us all things "that be needful both for our Souls & Bo-"dies; and be merciful to us, and forgive "us our sins; and that it will please him to "save and defend us in all dangers ghostly "and bodily, and that he will keep us from "all sin and wickedness, & from everlasting "death. Which I trust he will do of his "Mercy and Goodness, through our Lord "Jesus Christ. *Amen.*

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant. Make us perfect in every good work to do his will; working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Heb. 13. 20. 21.

This short acknowledgement may be used some time that Week.

Acts 4. 24, 25. *LOrd, thou art God which hast made Heaven, and Earth, and the Sea, and all that in them is: who by the mouth of thy servant* David *Psal.* 2. 7, 8. *hast said, Thou art my Son, this day have I begotten thee. And I will give thee the Heathen for thine inheritance, and the uttermost parts of the Psal.* 119. 160. *Earth for thy possession. Thy word is true from the beginning. For ever, O Lord, thy word is setled in* 89. 90. *Heaven. Thy faithfulness is unto all generations.* For thou hast sent thy holy Child *Rom.* 1. 4. Jesus, *and declared him to be the Son of God with power, by the Resurrection from the dead.* 2 *Cor.* 13. 4. *Though he was Crucified through weakness, yet he liveth*

liveth by the power of God.
Thou wouldest not let thy Holy One see corruption: But hast made known to him the wayes of life; and made him full of joy with thy countenance. Acts 2. 27, 28,
Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. John 17. 2.
Adored be thine Eternal love, which appeared in the *sufferings of Christ, and the glory that followed after.* Adored be thy love, which hast given us *a lively hope through the Resurrection of Christ Jesus, who hath brought life and immortality to light: being the First-fruits of them that slept, and the Resurrection and the Life.* 1 Pet. 1. 3, 11. 2 Tim. 1. 10. 1 Cor. 15. 20. John 11. 25.
I rejoyce in the consolation which thou hast sent unto us; and that we in this furthermost part of the Earth are become his inheritance. I praise thee; I bless thee; I most heartily devote my self to the obedience of Jesus, as is but just and meet,
For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. Rom. 14. 8, 9.
I reverence his Soveraign Authority: I submit my self to his Laws:

and

and depend upon his care and good providence. I refer my self to his wise will and pleasure in all things: desiring nothing more, but that *whether I live or die, I may be the Lords.* O that thy Spirit which raised up Jesus may dwell in me, guide & govern me: that thou *who raisedst up Christ from the dead, mayest also quicken my mortal body, by thy Spirit dwelling in me.* O that the rest of the World may become his possession too; and all with one mind and one mouth glorifie thee, the God and Father of Jesus Christ: *Who is the faithful witness, and the first-begotten of the dead, and the Prince of the Kings of the Earth: to whom be glory and dominion for ever and ever.* Amen.

Rom. 8.11.

Rev. 1.5,6.

Ascension-

Ascension-day or Sunday.

The Meditation before at home.

AH! how duskish are my thoughts in this house of Clay! How dull my affections under this load of flesh! My Saviour is in Heaven, *crowned* at Gods right hand *with glory and honour*: He is *ascended up far above all Heavens, Angels, Authorities and Powers being made subject to him.* And I can scarce cast a look thither: but am instantly pulled down to this Earth again. Blessed be his Goodness who hath left us a lively Image of himself to help our infirmities. To represent his dying and departure from this World; and to be a pledge likewise unto us, that we shall one day ascend up to Heaven, and *be for ever with the Lord.* O blessed news! the hope of it fills me with joy already, and raises me up a little toward that high and holy place where Jesus dwells. I will go and bless the Father of mercies for his great charity towards us; that he would accept of an offering for sin; and that he would be satisfied without demanding of us the debt: That he would grant new and easie conditions of Salvation for us through the Blood of

Heb. 2. 9.
Ephes. 4. 10.
1 *Pet.* 3. 22.
1 *Thess.* 4 *ult.*

of his Son; and seal a gracious Covenant in that same precious Blood. I will go and testifie my love to him, even by my *joy that*

John 14. 28. *he is gone unto the Father;* and hath *triumphed* over his enemies, after

Coloss. 2. 15. he had overcome them, and *spoiled Principalities and Powers. He*

Ephes. 4. 8. *hath led captivity captive, and re-*

Acts 2. 33. *ceived the promise of the holy Ghost;*

Heb. 12. 2. *and is set down at the right hand of*

Acts 10. 36. *the throne of God; and made the*

Heb. 1. 6. *Lord of all. All the Angels of*

8. 2. *God worship him; and in the Heavenly Sanctuary attend upon him; where he is an high-Priest for ever,*

7. 26. *holy, undefiled, separate from sinners, and made higher than the Heavens. There he makes interces-*

10. 13. *sion for us; from henceforth expect-*

10. 19. *ing, till his enemies be made his foot-stool. And we have boldness also by the Blood of Jesus, to enter into*

6. 20. *the holiest: whither he the forerunner is for us entred; and gone*

John 14. 2, 3. *to prepare a place for us: and will come again to receive us unto himself, that where he is, there we may be also.*

Psal. 24. 3, 4, 5. *But who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lift up his Soul unto vanity, nor sworn deceitfully.*

He

He shall receive blessing from the Lord, and righteousness from the God of his Salvation. I will go then and offer him my heart, that it may be formed to his likeness; *Who did no sin, neither was guile found in his mouth.* I will go and submit my self to him as the Lord of all; and renew my Covenant of love and friendship with him. I will vow again that I will fight valiantly under his Banner. *who is the Captain of our Salvation, made perfect through sufferings*, against Sin, the World, and the Devil. I will be faithful to him unto the death, and no suffering shall deter me from following the Prince of life. For I doubt not but the Sacrifice he made was most acceptable to God; and that *he by himself having purged our sins, sat down on the right hand of the Majesty on high*; and will help and succour all his faithful followers; and send forth *his Angels to minister unto them*; and *bring them to glory*, and reward them with *a crown of life.*

Heb. 2. 10.

Heb. 1. 3.

Heb. 2. 18.

1. 14.

2. 10.

Rev. 2. 10.

O lift up thy self, my Soul, when thou comest to the Table of the Lord. Now, if ever, listen to the Priest of God, when he calls, saying, *Lift up your hearts.* Now is the season above all others, to answer, with the whole Quire of pious Souls in that joyful voice; *We lift them up unto the Lord.* Rear thy self aloft, my Soul, and look beyond these shadows. Fix thine eyes on the splendor of that Majesty, wherewith thy Saviour shines: and think thou hearest him calling unto the whole company of Believers, saying

ing, Come, come, my beloved, for whom I died: Come, and dwell with me. It is still my will and desire, *that you may be where I am, and that you may behold the glory, which my Father hath given me.*

John 17.24.

14. 4. Come on therefore: *Whither I am gone you know, and the way you know.* Tread upon all the glittering temptations of the Countrey where you are, as dirt and dung, in compare with the Kingdom which I will give you. Make hast unto me, and let nothing hinder you: for I expect you, and long, when you are meet for it, to see you. The travel of my Soul will not be satisfied, till you be with me.

O my Soul, why do we linger? Why do we look after any thing so much, as this Eternal life? Why should we be discouraged or faint in our minds? This Lord of Glory came to his Throne, out of as low a condition as we can possibly be in. He was once a servant, the meanest of servants: He humbled himself to be subject to the basest usage, and to suffer the greatest despite and publick reproach. Let us be assured then, that he will not despise the poorest wretch, now that he is in his glorious state. And let us not think it strange if we be despised and reproached for righteousness sake. *But rejoyce, in as much as we are partakers of the sufferings of Christ; that when his glory shall be revealed, we may be glad also with exceeding joy.*

1 *Pet.* 4.13.

The

The Prayer before.

O Most blessed God, who dwellest in the highest Heavens, and art adored by the highest Creatures, who blush before the brightness of thy Majesty: but dost not despise us poor worms that dwell upon the earth. Who art happy in thy self, and yet makest sute to us that we would love thee; who commandest us to do good to our selves, and intreatest that duty from us which thou mayst command: who takest it kindly when we give thee thine own; and rewardest us for that which by thy Grace only we can perform; and pardonest us also when we fall short in our performance; and givest us repentance that thou mayest pardon us & receive us into favour; and hast sent no less Person than thine own Son to obtain a pardon for us; & exalted him at thy own right hand, that he might be a Prince and a Saviour, to give repentance and forgiveness of sins. Before thee, O Lord most High, I humbly prostrate my self; desiring to be admitted to thy holy Table, that I may adore the riches of thy Grace, and beg forgiveness for my unworthy returns to such great love.

Give me leave, O Lord, to come and make, at least my acknowledgments to thee, of the duty I owe thee. Yea, I would take thy yoke upon me, with the greatest thankfulness; and tye those bonds faster, wherein I stand already engaged to thee; and bless thee for such easie and gracious terms of reconciliation, as thou hast propounded to us; and express my hearty consent unto them; and declare my belief of thy precious Promises; and acknowledge thy Goodness in making me so certain of their truth, by the resurrection of Christ from the dead, and his ascension to Heaven; that he might sit down at thy right hand to make good all that he hath said. Blessed be the Lord, who hath rewarded his obedience, with such honour, power, dominion, & authority; that we might be encouraged to follow him, and depend upon him, and have a setled hope of immortality by him. I rejoyce in the glory which thou hast with the Father of all, O Lord Jesus, *whose throne is for ever and ever. A Scepter of righteousness is the Scepter of thy Kingdom: thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oyl of gladness above thy fellows.* O God, that I could forget all other things, when I present my

Heb. 1.8,9.

self

self before thee, & ascend up in my thoughts and desires & resolutions, to Heaven where Jesus is: that when I come down again to converse with these things here below, I may look upon them as objects of my contempt, or as proofs of my vertue, or as incitements to praise thee, the Creator of all; & as occasions to manifest how much I love thee, by quitting the dearest thing in this world, if thou requirest it, for thy sake, who hast raised man to such an height of glory and honour above all. O that I may hate every thing, that would not let me love thee, better than it. That I may fear to offend thee, and be very sollicitous to please thee, and studious in all things to approve my self to him, whom thou hast raised from the dead and promoted unto glory: so that he is able to prefer all his faithful servants to that glorious place where he is. Shew me, O Lord, that he is not held by death, but reigns with thy self for ever, by the power of thy holy Spirit in my heart; raising me above my self. and enabling me to comply with those high and heavenly thoughts, desires & designs which thou hast wrought in my heart. O blessed Jesus, who sittest at the right hand of the Father,

and hast said, thou hast *life in thy self, and all power in hea-* *John* 5. 26. *Mat.* 28.18.

ven and in Earth; that I and all others, who prostrate themselves before the Throne of thy Grace, might find thy power still to remain as great as ever; chasing away the darkness of our minds, warming and thawing our frozen affections, melting and dissolving our wills into the will of God, inspiring us with might & strength to do that which we cannot but desire; lifting up our hearts to have our conversation in Heaven, and to live, above the love of riches, pleasures and honour; a contented, humble, sober, and thankful life. O that we may ever demonstrate our belief of thy ascension upon high, by our living and walking in the Spirit, and no longer fulfilling the lusts of the flesh: and by improving all the Grace thou sendest down to us, till we be fit to be translated from hence and come to see what we now believe, and behold thee in the glory of the Father. *Amen*, Lord Jesus; where thou art, let us be also, rejoycing with thee for ever: and while we stay here, I will alway say most heartily,

Our Father, which art in Heaven, hallowed be thy Name; thy Kingdom come, thy will be done on earth as it is in heaven, &c.

The

The Meditation afterward.

O The height of that glory wherein my Saviour is inthroned! *Who is gone into the heavens:* and *made higher than the heavens:* nay, *is ascended up far above all heavens: far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come.* What a comfort is it to dust and ashes, to see their nature shining brighter than the highest stars of glory? To behold their flesh the greatest beauty of the Paradise of God? Where should my conversation be, but in Heaven? Where should the members and the heart be, but where their head, and their treasure is? What should I seek, but those *things above, where Christ is at Gods right hand?* O ye little vanities! How contemptible are all your pleasures? How low are all your dignities and honours? How base and vile the rest of your temptations, when I look up to Heaven, where my Saviour sits in unmatchable glory and majesty? Never speak to me any more; never perswade me to follow worldly lusts: my thoughts are not now so mean: I am *dead* to all those things, and *my life is hid with Christ in God. When Christ who,*

1 Pet. 3. 22.
Heb. 7. 26.
Ephes. 4. 8.
Ephes. 1. 21.
Coloss. 3.

is my life shall appear, then shall I appear with him in glory.

But, is that eternal life with Jesus the thing thou seekest? Is thy heart indeed set on things above, where he is at Gods right hand? Search and try; dost thou in good earnest travel with high and heavenly designs? Art thou ambitious of nothing so much, as to be like to Jesus; and by the most self denying wayes to obtain his glory? Dost thou spare no pains to flatten thy too eager desires towards the things on earth; to let out thy vain and aiery conceits; to sharpen thy appetite after real righteousness; to inflame thy love, to heighten thy desire and hope, to strengthen thy faith, to excite thy watchfulness, and ingage thy serious endeavours, that thou mayest possess the things above? Art thou sure that the *wisdom from above* is the crown of thy glory? Humility thy honour? To do good thy riches and treasure? To be religious thy business; and to rejoyce in God thy highest pleasure? Doth *the peace of God which passeth all understanding keep thy mind and heart*? Art thou above the threats, the contempt, the hatred, the oppression, the enmities and affronts of this evil world? Above thine own and other mens passions and peevish affections? So that thou returnest good for evil, kindness for injuries, and prayers for curses? Is thy heart carried aloft in holy prayers? Dost thou send up continually the Sacrifice of praise, giving thanks to God for all his benefits? Dost thou

James 3. 17.

Phil. 4. 7.

thou dwell above in pious Meditations, of the glory wherein thy Saviour is enthroned? Dost thou *earnestly covet the best* and most useful *gifts*; and especially bend thy course to that *more excellent way*? Hast thou *purified thy soul in obeying the truth through the Spirit, unto unfeigned love of the Brethren*? Is that sweet thing that heavenly charity, thy dearly beloved; which is the very joy of Heaven? Then the Angels give thee joy of an happy resurrection and ascension with Christ Jesus. He hath made thee already *to sit with him in heavenly places*. The day star is risen in thy heart. foretelling thy approaching glory. Thou beholdest the morning of eternal joy, the dawning of the day of recompeuces. And thou mayest rest assured, that God will not leave thee in the grave, nor suffer thee for ever to see corruption: but it shall deliver thee into the arms of thy Lord; *and corruption shall put on incorruption, and this mortality be swallowed up of life*. Nay, thou mayst now triumph and say, I am *an heir; an heir of God, and joynt-heir with Christ*: who hath also given me *the earnest of the inheritance*. For he hath formed already a model of the heavenly Sanctuary within thy breast: where Christ Jesus himself is enthroned; and the Name of God is continually honoured and glorified. And therefore thou mayst

1 *Cor.* 12. *ult.*

1 *Pet.* 1. 22.

Ephes. 2. 6.

1 *Cor.* 15. 53.

2 *Cor.* 5. 4.

Rom. 8. 17.

Ephes 1. 14.

humbly conclude in the words of Jesus, *If God be glorified in me, God shall also glorifie me in himself.* And O that *the Father of glory* would be pleased more and more *to enlighten the eyes of our understanding, that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints; and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power; which he wrought in Christ when he raised him from the dead, and set him at his own right hand in Heavenly places,* &c. Amen.

John 12. 32.

Ephes. 1. 17, 18, 19, 20.

The

The Thanksgiving and Prayer afterward.

O Most Holy, Holy, Holy, Lord God Almighty: who art to be most humbly adored, worshipped and admired: but thy perfections no tongue can express, and thou art above the thoughts of the highest and purest of all Creatures. They all give glory to thee in their several kinds, and declare thy Power, thy Greatness, thy Wisdom and Goodness, which spreads it self throughout the world. *From the rising of the Sun unto the going down of the same, the Lords Name is to be praised.* For *the Lord is high above all Nations, and his glory above the Heavens.* They sound continually with the praises, which the holy Angels give thee, who know thee better than we, that are shut up in houses of clay, and can see but little of thy Glory. And yet thou art pleased not only to admit, but to invite us to lift up our hearts unto thee, and unite them with that Heavenly company; in rendring thee our poor praises and thanks,

Psal. 113. 3, 4.

which are infinitely below thee. Accept, Good Lord, of such as I have to give; and inspire me graciously from above with such a sense of thy Goodness, that I may offer thee an heart full of love; which may be ever making grateful acknowledgments unto thee. I bless thee, that thou hast made man such a noble Creature; capable to look back to thee, the Author of his being, and to be happy in loving thee, and bearing a likeness to thee. O how great was thy Goodness, that when he forgot thee that formed him, and lightly esteemed thy love and favour, thou wouldst not cast him out of thy care: but mercifully & speedily madest a promise of a Redeemer to him? I thank thee, O God, that in the fulness of time thou hast sent him, thy only begotten Son into the world; not only to converse lovingly with us as our Friend and Brother: but also to die for us; and to die the accursed death of the Cross. Who can understand the greatness of thy love, O blessed Jesus, that would hang in such shame and pain; and bleed to death; and lie in the Grave for us wretched sinners? And the greatness of thy love, O Father of mercies, who hast raised him again from the dead; and exalted him with thy right hand to the Throne of Glory in the Heavens; and *given him a name above*

every

every name: that at the name of Jesus every knee might bow, both of things in Heaven, and things on Earth, and things under the Earth; and that every tongue might confess, that Jesus is the Lord, to thy glory? I confess his Soveraign Power and Authority, whom the Angels worshipped and adored; and I give glory to thee, O Father of all, who hast made him *head of the Church, which is his Body, the fulness of him that filleth all in all.* Glory be to thee, O Lord most high, who hast *put all things under his feet:* and made Angels themselves to be *ministring Spirits, sent forth to minister for them who shall be heirs of Salvation.* Glory be to thee, who hast *sent him to bless us in turning every one of us from our iniquities:* and hast *made him a Prince and a Saviour to give repentance and remission of sins:* and made him *able to save them to the uttermost, that come unto thee by him, seeing he ever liveth to make intercession for them.* To thy eternal praise and glory be it remembred,

Phil. 2. 9, 10, 11.

Ephes. 1. 22. 23.

Heb. 1.14.

Acts 3. 26.

5. 33.

Heb. 7. 25. 27.

membred, that we have
Heb. 8. 1. *such an High Priest, who is set on the right hand of the Throne of the Majesty in the Heavens: who needeth not daily to offer up Sacrifice; but hath done it once, when he offered up himself.* I bless thee, that thou hast now admitted me to partake of that Sacrifice; which is able to
Heb. 10. 14. *perfect for ever them that are sanctified.* And that to the blessings of thy house, thou hast added also those of my own. Thou feedest not my Soul only, but most bountifully provideſt for my Body too: not only thy Son, but a great number of thy Creatures losing their lives continually to preserve mine. There is all reason that I should serve thee with unwearied diligence, who hast made so many things constantly to serve me. And here I present my self again before thee, to tender thee my hearty service, to beseech thy acceptance of the vows and promises I have already made to thee, and to express my hope in thy mercy, for power from on high to assist and further my pious desires and resolutions. *I believe in* thee, O *God*, through Christ Jesus, *who hast raised him up*

from

from the dead, and given him glory, that our faith and hope might be in thee our God. 1 Pet. 1. 21. I live in a full perſwaſion, that thou deſigneſt to make me everlaſtingly happy: and therefore humbly look to receive from thy Divine bounty, the communication of thy Holy Spirit; to help mee to fit and prepare my ſelf for ſuch a glorious ſtate with Chriſt in the Heavens. That there my thoughts and my heart may be, where my hopes are treaſured up; and all things may ſeem little and mean in compare with the Glory to be reveal'd; and I may think my ſelf exceeding high and great, in the humility, meekneſs, goodneſs, patience and contentedneſs of the Lord Jeſus, and in the holy hope he hath given me of Eternal life. Preſerve in my mind a conſtant ſenſe of *that bleſſed hope*, as incomparably beyond all poſſeſſions on Earth; that ſo I may walk worthy of my High and Heavenly calling; chearfully doing and ſuffering thy Will; and believing that thou who haſt done ſo much for us: as to advance our nature to ſuch Glory in the Heavens, wilt take care

of

of us while we are here on Earth; and conduct us by humble submission to thee, and patient continuance in well-doing, to that place whither Jesus the Fore-runner is entred for us.

Psal. 98. 4. — And *let all the Earth make a joyful noise unto the Lord: make a loud noise, and rejoyce, and sing praise. For the Lord*
97. 1. — Jesus *reigneth: He sitteth King for ever. Let them*
29, 10. — *praise his great and holy Name: For the Kings strength loveth judgement, he doth establish equity: He executeth judgment and righteousness in the Earth.*
99. 3, 4. — *And let all those that love him, be joyful in him. Rejoyce in the Lord, ye righteous: and give thanks to the memorial of his holiness. For light is sown for the righteous, and gladness for the upright in heart.*
Psal. 5. 11.
97. 11, 12.

Now

Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, Comfort our hearts, and establish us in every good word and work. Amen.

2 Thess. 2. 16, 17.

Whitsun-

Whitsunday.

The Meditation before at home.

O Holy Spirit of grace! what news is this that thou blessest our ears withal? What glad tidings are these, that thou art come to tell us? What means the sound of so many *various tongues*? the gifts of *prophecy*, of *wisdom*, of *knowledge*, of *faith* and *miracles*: with all the rest which *thou dividest severally to every man, as thou wouldest*? Doth Jesus yet live? Hath he indeed conquered the Grave; and is he exalted at the right hand of God; and invested with all power in Heaven and Earth? It is enough: I will go then, and see him when I die. That word is no longer dreadful to me. I am not afraid of the King of terrors: since Jesus lives, and is the Lord and King of all. Witness the Holy Ghost the Comforter, which he hath sent down from the Throne of his Glory: to assure us that he not only lives, but reigns in Majesty and Power; and is mindful of us, and of his Promises. Those fiery tongues that came with *the noise as of a mighty rushing wind*, tell me that he is able to transport us, when he pleases, in fiery Chariots unto Heaven. I hear them call my thoughts up thither, and bid me *see Jesus*

who

who was made a little lower than
Heb. 2. 9. *the Angels, for the suffering of death crowned with glory and honour:* and scattering his royal gifts a-
Psal. 119, 125. 135. mong his servants. *I am thy servant,* O blessed Jesus; *make thy face to shine upon me. Let thy mercies come also unto me, O Lord, even thy salvation according to thy*
Ver. 41. 49. *word. Remember the word unto thy servant, upon which thou hast caused me to hope.* That,
John 12. 26. WHERE I AM, THERE SHALL ALSO MY SERVANT be. What words of Grace and life are these? It is enough, O thou that dwellest in the Heavens, that I be there where thou art. *Thou shalt guide me with*
Psal. 73. 24. *thy counsel and afterward receive me to glory.*

And till I go to *see that glory which the Father hath given thee,* I will go and see the representations thou hast left us of thy self; and receive the pawns and pledges of thy Eternal love. I will go and remember thy *obedi-*
21. 6. *ence to the death;* for which cause thou art *highly exalted* and *made most blessed for ever.* And O that the Holy Spirit of grace, which fell on the Apostles on the day of *Pentecost,* would fill my heart with a sense of that love; and swell my Soul with a full apprehension of all the blessings that it contains; that so I may burst forth into thy praises as they did,

and

and *speak the wonderous works of God. Marvellous are thy works, O Lord, and that my Soul knows right well.* I see by the light of the Holy Ghost sent down on them, that Jesus indeed was the Son of God; holy and without fault: that *all the fulness of the Godhead dwelleth in him bodily:* that *he hath made peace by the blood of his Cross, and reconciled Heaven and Earth*, that *he is ascended up far above all Heavens, that he might fill all things:* and that thou, O Lord, *hast raised us up together, and made us sit together in heavenly places in Christ Jesus.* I see what a powerful Advocate we have in the Court of Heaven: and *that thou hast given him power over all flesh, that he should give eternal Life to as many as thou hast given him.* I see that *all thy promises in him are yea, and in him Amen:* by whom *thou hast also sealed us, and given us the earnest of the Spirit.* One tongue is too little to speak the praises of the Lord. I will go therefore into the Assemblies of thy people, that they may *magnifie the Lord with me, and we may exalt his name together.* I will declare the exceeding greatness of his love; and the superlative bounty of Heaven, in sending him to die for us. Yea, *My Soul shall make her boast in the Lord,*

Acts 2. 11, *Psal.* 139. 14.

Coloss. 2. 9.

Coloss. 1. 20.

Ephes. 4. 10.

Ephes. 2. 6.

John 17. 2.

2 *Cor.* 1. 20, 22.

Psal. 34. 3.

Psal. 34. 2.

Lord, and glory in his holy Name. Let the wise man, if he please, glory in his wisdom, and the rich man glory in his riches, and the mighty man in his great strength: But *I will glory in this, that I understand and know thee, that thou art the Lord*, the God and Father of Jesus Christ, which *exercises loving kindness, judgment and righteousness in the Earth: for in these things are thy delight.* I will glory in this, that I am the Disciple and Heir of the crucified Jesus: that *I know the power of his Resurrection, and the fellowship of his Sufferings*: that he hath made a new Covenant with us of *grace, mercy* and *peace*: that we have *received the Spirit of Adoption, whereby we call him Father*: and that I am taken into the fellowship of the Saints, and have hope to be numbred with them in glory everlasting. I will send up my heart to Heaven, where he is, in holy love: and engage my self to be ever mindful of his Covenant; especially of that *new Commandment*, to love one another, even as he hath loved us. By this shall all men know that I am his Disciple, because I love the Brethren. For *there is one body, and one Spirit, even as we are called in one hope of our calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in us all. Who gave to every one grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity*

Jer. 9. 23, 24.

Phil. 3. 10.

Rom. 8. 15.

Ephes. 4. 4. 5, 6, 7, 8, *&c.*

captivity captive, and gave gifts unto men. And he gave some, Apostles: (blessed be his bounteous Goodness) *and some, Prophets: and some, Evangelists: and some, Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ: till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ. From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh encrease of the body, unto the edifying of it self in love.*

The

The Prayer before.

O Lord, who liveſt for ever and changeſt not. Whoſe power made me and all the world: before whom

Wiſ. 11. 22. *the whole world is as a little grain of a ballance, or a drop of the morning dew that falleth on the Earth.*

whoſe Wiſdom governs & orders all things both in Heaven and Earth; whoſe Goodneſs and Bounty provides conſtantly for their comfortable ſupport; under whoſe Soveraign and everlaſting dominion we live; and unto whom we owe all homage, ſervice and fidelity, which ought moſt readily and heartily to be paid by every one of us. I adore thee in the humbleſt reverence of my Soul and body. I acknowledge my dependance on thee, and ſubjection to thee. I deſire above all things to live in thy fear, and in thy love and obedience as long, as I have any being. Bleſſed be thy Goodneſs that I may love thee, and that I am alive to worſhip and acknowledge thee. Bleſſed be thy Goodneſs; that thou haſt not been provoked to cut me off in my forgetfulneſs of thee;

thee; nor now to open the gates of death for me, and command me to dwell in silence: but the doors of thy House, that I may enter in and praise thy holy Name. To thee belongs all blessing, honour, worship and service: to me nothing but shame and confusion of face; which ought to cover me when I approach thy presence.

I thank thee most humbly for the good news thou hast sent us, that thou art in thy Son Christ, *reconciling the world to thyself.* I rejoyce in thy love, who hast *delivered him up for our offences, and raised him from the dead for our justification*; that we may know thou hast accepted of his death as a sufficient satisfaction for us, and believe that all his words are faithful and true, and that we shall be accepted in thy Beloved. I thank thee O God, that thou hast exalted him to sit in thy Throne of Glory; that he may be able to perform his own Promises, and enable us to obey his Commands. That thou hast given us such good hope in thee, by patient continuance in well doing, to come to the resurrection of the dead, and to be made partakers of life immortal. Blessed be the Lord for the assurance we have of this: that

2 *Cor.* 5.19.

Rom. 4. 25.

we

we ſee Jeſus crowned with glory and honour, by the deſcent of the Holy Ghoſt, which is the earneſt of that eternal bliſs: that thou haſt ſent thine Apoſtles to preach the Goſpel to every Creature; and that when they went forth *thou wroughteſt with them, confirming their word with ſigns following:* and that I my ſelf have felt the effects of his Royal Power in the Heavens, by the breathings of thy holy Spirit in my heart, perſwading me to love thee and thy Son Jeſus; who hath ſhown all long-ſuffering towards me, and waited with great patience upon me, that I might return to thee and live. I thank thee, O Lord, and deſire to be admitted to thy holy Table, that I may thank thee better; add renew my acknowledgments to thee in the moſt ſolemn manner: laying my ſelf at thy feet to render thee my hearty ſervice; reſigning my ſelf to thy will; recommending Soul and body to thy Wiſdom; ſubmitting to thy Government; approaching all thy Laws, and devoting my ſelf to the conſtant obſervance of them. I hope thou wilt mercifully accept and own me in all theſe acts; and ſtand by me to guide, aſſiſt, and encourage me; and to work in me whatſoever is well pleaſing in thy ſight. That I may be ſuch an one

Mark 16. ult.

as

as thou canst love, and delight in, and reward: and I desire nothing else in Heaven, or in Earth. I do most freely give my self up to the conduct of the Holy Ghost; and stedfastly depend on thee for its continual presence with me: to possess my mind with such a strong sense of these things which it hath reveiled unto us; that they may operate powerfully on my will and affections, and make them conformable unto Christ. O that by walking in love and shewing all meekness unto all men; by patience & peaceableness; gentleness and goodness; uprightness and fidelity; temperance and moderation; contentedness and joy in every state and condition; and by all other fruits of the Spirit I may so resemble my blessed Lord and Master Jesus; that I may nothing doubt to bear the Image of his Glory in Heaven, as I bear the Image of his Holiness here on earth.

O that the eyes of my understanding may be opened more and more, to see the wondrous things which thou hast written to us in thy Gospel: that apprehending and believing and following the wisdom given to us by thine Apostles through the inspiration of the holy Ghost; I may have the comfort of knowing that I am still led and moved by it: *and living and walking in the Spirit*, may go on joyfully to the possession of that im-

mortal inheritance, which it hath sealed to us,

Now the God of hope fill us all with joy and peace in believing, that we may abound in hope through the power of the holy Ghost: being full of all goodness and knowledge, and able also to admonish one another; till we come to be presented perfect in Christ Jesus. By whom I am encouraged to make these addresses unto the Throne of Grace, and to recommend my suits unto thee in his holy words; saying, as he hath bidden us,

Rom. 15. 13, 14.

Col. 1. 28.

Our Father, which art, &c.

The

The Meditation afterward at home.

THou hast now seen the completion of all the mystery of our redemption; how that Jesus who *learned obedience by the things which he suffered, being made perfect; became the author of eternal Salvation unto all them that obey him.* Heb. 5. 8, 9. Canst thou doubt of it when thou remembrest the princely gifts, which he hath already bestowed on his Church? Did not the Spirit poured out, as on this day, bear witness that all those who obediently believed on Jesus, were the children of God? *And if children, then heirs, heirs of God, and joynt-heirs with Christ.* Rom. 8. 16. 17, 18. How couldst thou refrain, my Soul, from rejoycing in these thoughts, shouldst thou be in the midst of their tribulations? For *I reckon, that the sufferings of this present time, are not worthy to be compared with the glory which shall be reveiled in us.* Be not so dull then now, that he giveth thee also a number of other good things so richly to enjoy. But stir up thy self, and be exceeding glad in the comfort of that light which shines from Heaven upon us; shewing us those things *which in other ages were not made known to the sons of men, as they are now reveiled unto his holy Apostles and Prophets by the Spirit.* Ephes. 2. 5. And is it possible to

know Jesus, and not to learn obedience of him? What was it that he designed from first to last but to form to himself an obedient, holy people, zealous of good works?

Dost thou not see how early
Luk. 2. 49, 51. he went himself *about his Fathers business?* How dutiful and obedidient he was to his earthly Parents? How humbly he condescended to be baptized by a meaner person than himself, because he
Matth. 3. 15. would *fulfil all righteousness?*
Mark 1. 12. And what did he do *immediately* after he was baptized, but enter into a combate with the Devil, and vanquish those very temptations which foiled our first Parents? O how gloriously did he
Matth. 4. 1. 2, &c. then triumph over pride, ambition, eager appetite of meat and drink, and all perswasions to presumption, or distrust of God! Consider, my Soul, what was the first thing he preached after this, but that men should
Matth. 4. 17. *repent and believe the Gospel?* And
Mark. 1. 15. his Sermon that presently followed on the Mountain, what lessons doth it teach, but poverty of spirit, mourning, meek-
Matth. 5. 3, 4, &c. ness, mercifulness, purity, peaceableness, and such like heavenly vertues; without which, he tells us in the conclu-
7. 26, 27. sion of his discourse, we may as discreetly build an house upon the

the sand as hope to go to Heaven? And was not his whole life, a continual comment upon this text? Whither tended all his promises, *his exceeding great and precious* promises; but that *by these we might be made partakers of a divine nature, having escaped the corruption that is in the world through lust?* O God! that we should be no more moved by such promises to purifie our selves! what miracle will work upon those hearts, whom these will not prevail withal to be obedient? And yet his miracles I see also had the same design, to win men to a better life. I hear him admonishing the impotent man whom he had cured: *Behold,* (mark what I say) *thou art made whole: Sin no more, lest a worse thing come unto thee:* So had his death also; for *he gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:* and *that he might sanctifie & cleanse his Church with the washing of water by the word; that he might present it to himself glorious, not having spot or wrinkles or any such thing; but that it should be holy and without blemish.* For this cause likewise he rose again, as well as died, that we *should not henceforth live unto our selves but unto him; and that he might bless us in turning us from our iniquities.* For which end he ascended into Heaven, and was exalted with Gods right hand,

2 *Pet.* 1. 4.

John 5. 14.

Gal. 1. 4.

Eph. 5. 26, 27.

2 *Cor.* 5. 15.

Acts 3. 26.

to be a Prince and a Saviour for to
Acts 5. 31. *give repentance to Israel, and forgiveness of sins.* This is the intent of his eternal Priesthood, that we should be encouraged *to*
Heb. 10. 21, 22. *draw near to God with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* And for this purpose he sent the holy Ghost, *to make the Gentiles obedient by*
Rom. 15. 18, 19. *word and deed, through mighty signs and wonders, by the power of the Spirit of God.* With this Commission he sent his Apostles,
Acts 26. 18. that they should go to *open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ.* And this they preached with the greatest fervency and testified in the Lord. that they who believed in him, *should*
Ephes. 4. 17. *not henceforth walk as other Gentiles did in the vanity of their minds,* &c. for they pronounced
5. 6. the *wrath of God would come upon the children of disobedience:* but
Rom. 2. 7. to *them, who by patient continuance in well-doing, sought for glory, and honour, and immortality; eternal life.* Of this the Holy Ghost was the *Earnest*; the *Advocate* of Christ Jesus here, as He is ours with the Father; the *Witness* of his resurrection and glory.

the

the *Proof* and Demonstration of his Religion; the *Comforter* of all those that live according to it. It bids them hope that he who hath so advanced humane nature (as was most apparent on this day) in wisdom, power and charity; can and will change us into his glorious Image, and make us meet for the inheritance of the Saints in Light. It bids us ask what we will in his Name, and it shall be given us: *John* 16. 23. for he that hath given us his Son, *Rom.* 8. 32. and sent his holy Spirit; how shall he not then give us all things?

What shall we ask, O my soul? I only *how my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant me according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in my heart by faith; that I being rooted and grounded in love, may be able to comprehend with all Saints; what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that I may be filled with all the fulness of God.* Amen. *Ephes.* 3. 14, 15, &c.

The Thanksgiving and Prayer afterward.

O Lord, the fullest and most bountiful good: who art rich in mercy to all that call upon thee; never weary of our importunities; nor weary of importuning us to dispose our selves to receive thy blessings. *Thy power is the beginning of righteousness*; and is guided by the greatest wisdom, and the greatest love. *As is thy Majesty, so is thy mercy: and because thou art the Lord of all, it makes thee to be gracious unto all. Thou lovest all things that are, and abhorrest nothing which thou hast made; for never wouldest thou have made any thing, if thou hadst hated it. And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee? But thou spareſt all: for they are thine, O Lord, thou lover of Souls.*

Ecclus 2. ult.

Wisd. 12. 16.

11. 24, 25. 26.

Souls. It is of thy meer Goodness *that I am not consumed, and because thy compassions fail not.* Lam. 3. 22. That I have so much liberty as to recount thy mercies, which keep me in life, and let it not be as wretched and miserable, base and vile, sickly and uneasie, troublesome and tedious, as it might have been according to my deservings; is for ever to be remembred with most humble thankfulness. I cannot forget, unless I cast away all care and consideration of my self, from how many dangers thou hast delivered me, in what extremities thou hast succoured and relieved me, and what friends, lovers and kind acquaintances thou hast bestowed on me. But the greatest of thy mercies are those, which thou hast expressed to us in the Lord Jesus; without which all the rest might have made our life in the next world, to have proved more miserable and intolerable to us. Thou hast sent him in the tendereſt and most endearing manner in our own flesh: with the most moving and compassionate entreaties; and the strongest and most obliging arguments, to surrender our selves to thy obedience, to whom of right we belong. And he hath laid down his life (so great was his love) *the just for the unjust, that he might* 1 Pet. 3. 18.

bring us to thee our God. And thou hast rewarded his obedience to the death, with a glorious Resurrection; and set him at thine own right hand; and given him *the promise of the Holy Ghost*, which he hath shed abundantly on his Apostles *to guide them into all truth*: that they might *go and Teach all Nations, and Baptize them* into his Religion: and *teach them to observe all things that he hath commanded.* I remember: with most grateful acknowledgments, the manifold gifts which thou bestowedst on thy Church to confirm the faith of Christ, and propagte it in the world; till it came to these Regions where I live. Blessed be thy Goodness, that I was born of Christian Parents; and without my knowledge, very early, by their care, dedicated unto thee. Blessed be thy Goodness, that ever since I have been thy care; and that thou hast brought me up to the knowledge of thy holy Gospel: wherein I read this story of thy marvellous love; and am instructed in my duty towards thee and towards men; and encouraged by exceeding great and precious promises; being put in hope of immortal life, the pledges of which thou hast ordered

Acts 2. 33.

John 16. 13.

Matth. 28. 19, 20.

ordered and appointed thy Ministers to provide for me, and give unto me. I have now by thy Goodness received them; and tasted that the Lord is gracious, full of compassion, and of great pity: not desiring the death of a sinner, but that he should return and live. This raises thy mercy to the greatest height that thou hast done all this, for those who are so dull and insensible; cold and careless; inconstant and uncertain; apt too soon to forget these benefits and great obligations, which thou layest on them. But thou hast done all this, and continuest thy kindness to make us better. Which is the thing, O Lord, that I most heartily desire and labour after: and shall ever account it, the great blessing when I am overcome by thy merciful kindness, and am willing to part with my self and all my own desires, to gain thee and thy love; by being led and ruled in all things according to thy will. To that I unfeignedly again submit my self, and humbly vow all the powers of soul and Body to thy obedience. I own thy blessed Gospel, for the rule and direction of my life; and thy Son Christ Jesus, for my pattern and example; and thy good Spirit for my Guide and Governour: in whose holy comforts I rejoyce, more than in any thing in this world. For ever magnified be thy

love,

love, that thou hast exalted one mighty to save: and hast sent him not only with a pardon, but with the power of the Holy Ghost, to renew, sanctifie and advance our Nature, by changing it into the likeness of thine own. I hope in thee, O Lord, for the continued influences thereof, to quicken my Faith, and render it more and more effectual in all the actions of an holy life. That I may have high and adoring thoughts of thee, and humble thoughts of my self: overlook the little things here below, and labour for those above: do good with what I have, and lay up treasures in Heaven: be contented with my portion, and sober and discreet in the use of it; live peaceably with all men, but not be partaker in their sins: and that it may alway be part of my imployment in this World thus to worship thee, and reflect upon thy Goodness; and the rest may be to live according to my prayers and acknowledgments. *Amen*, and *Amen*.

Psal. 86. 9, 10. *John* 4. 23.

O that *all Nations whom thou hast made would come and worship before thee, in Spirit and in Truth. O that they would glorifie thy Name; for thou art great and dost wondrous things; thou art God alone.*

alone. But let all Christians especially, who *by one Spirit are all baptized into one Body, and have been all made to drink into one Spirit*, glorifie the Name of their Lord; by *keeping the unity of the Spirit in the bond of peace*, and agreeing together in Godly love. And do thou, O Lord, the *God of Peace*, direct their hearts into the *more excellent way*: that though tongues, and prophecies, and miracles are ceased, yet that humble, kind, meek and long-suffering Charity may remain and abound more and more, which will bring us all to live in endless love and peace, and joy together in the Heavens.

1 *Cor.* 12. 13.

Ephes. 4. 3.

The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with me, and with all my Friends and all thy Servants every where, *Amen.*

2 *Cor.* 13. *ult.*

Thus

THus, by the help of God, I have brought this Treatise to a Conclusion: which I hope will not be unwelcome to those *that love our Lord Jesus Christ in sincerity.* And I most humbly beseech the Divine Majesty graciously to accept my weak endeavours therein to serve this Church, and stir up every Member of it with hearty love, to offer up themselves to him in its *Publick Service.* Which so gravely and Pathetically expresses the sense of pious hearts at the holy Communion; that these Private Prayers which I have composed to wait upon it, can only serve to excite those who will make use of them, to joyn with more fervour in the *Common Devotions*: and to continue those holy dispositions, which they declare to be in their hearts, if they sincerely unite them with these words; **And here we offer and present unto thee, O Lord, our Selves, our Souls, and Bodies, to be a reasonable, holy and lively Sacrifice unto thee.*

Eph. 6. ult.

*In the Prayer after the Communion.

Which that we may ever be; we cannot, in a few words, better implore the Divine assistance,

assistance than in those of that incomparable Prayer at the end of our Communion-Ser-vice.

PRevent us, O Lord, in all our doings with thy most gracious favour; and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain Everlasting Life, through Jesus Christ our Lord. Amen.

THE END.

ADDITIONAL PRAYERS

By the ſame AUTHOR.

Postscript.

HAving recommended it as a profitable exercise, to meditate daily, the rest of the *Month* after the Communion, upon some one thing that was eminent in our Lord at or about his Passion: I have since thought it would be useful to compose some Prayers sutable to those particular subjects which I have mentioned in the foregoing discourse.

Accordingly I have here added *Twelve*, one for every month, which the devout Reader (who pleases

pleases to make use of these helps) may either conclude, or excite his Meditation withal, as he finds it most convenient. Only let me desire him to ponder them, and speak them with deliberation: not going too fast, but pausing a while, especially where he is most affected. That he may in time imprint on his heart the lively image of our Saviours *Humility*, *Charity*, *Meekness*, *Patience*, and all the other Vertues, which his desires are here directed to pursue.

I.

A Prayer for Humility.

I Fall down before thee, O Lord, the King of the World, adoring and worshipping with fear and reverence thy incomprehensible Majesty. As I am thy Creature, I ought in all humility to approach thee; and to acknowledge, with a deep sense of my poverty, that I have nothing but what I have received from thee. If I was in innocence and perfect soundness, as thou madest us at the first, the lowliest prostrations of mind and body would become me. But when I consider that I am an offender against thy Soveraign Authority, I can find no posture vile enough, wherein to present my self unto thee. O the mischief that we have done our selves by turning our backs of thee: which makes us now not know how to behave our selves before thee.

I admire, praise and extol thy infinite condescention to us in Christ Jesus, by whom thou hast invited, nay beseeched us to return

to

to thee; and declared thy self well satisfied, if our hearty sorrow for what is past, be but accompanied with an unfeigned submission and dutiful behaviour to thee for the time to come.

And that is the most earnest desire of my Soul, O Lord, to live in such a lively sense of my entire dependance on thy bounty, and of my unworthiness to enjoy the least of those blessings which it hath bestowed on me, and of the weakness of my body, and the narrowness of my mind; that I may never be puffed up with a vain opinion of my self, nor offer to lift up my will above thine, nor presume to abuse any of the good things thou allowest me, nor despise my Brethren, nor refuse any imployment to which thy Providence assigns me, much less to forget to render to thee perpetually most thankful acknowledgments and hearty service to the utmost of my power. But as I am nothing without thee, so I may be nothing in mine own eyes; and daily endeavour in the condition wherein I am or shall hereafter be, to employ all the talents thou hast lent me to thy glory and honour, not my own: acknowledging when I have done all I can, that I am but an unprofitable servant, and have done no more than was my duty to do.

Preserve

Preſerve in my mind, for that end, a conſtant and dear remembrance of the Lord Jeſus; that I may delight to tread in the ſteps of his humility, and ſtudy to be endued abundantly with the very ſame Spirit that was in him. Settle in my heart a ſerious and ſtrong ſenſe of the glory to which Jeſus is advanced, by humbling himſelf even unto the death: that I may never ſeek great things to my ſelf in this life, nor be ambitious of the praiſe of men, nor uſe any of the gifts thou beſtoweſt on me to the diſcouragement of my Neighbour, or the trouble of Chriſtian Society: But with true modeſty and lowlineſs of mind I may ever ſeek the profit and peace of all. Being reſpectful and obedient to my Superiors; courteous among my equals; condeſcending to men of low eſtate; and giving all the praiſe back again to thee: who art able to promote thy worſhippers and obedient Servants to a Crown of life and immortal happineſs. I rely on thy gracious Promiſe, that *He who humbleth himſelf ſhall be exalted*: and hope, what ever my portion is here below, that thou wilt count me worthy of that world and of the reſurrection of the dead.

I am ſenſible, O Lord, how unable I am to perform or attain ſuch great things without

out thy aid, for which I humbly look up unto Heaven: distrusting my self, and confiding wholly in the power of the Lord Jesus, who is present, I believe, by his holy Spirit to all those who place their strength and sufficiency in his Almighty Grace.

The Grace of our Lord Jesus Christ be with me now and alwayes. *Amen.*

II.

A Prayer for Charity.

I Adore, O most High and Holy One who inhabitest eternity, thine infinite Wisdom, Power, Goodness, and all the rest of thy glorious Perfections. The Heaven of Heavens cannot contain thee; much less canst thou be comprehended by the most enlarged thoughts of our shallow minds: and yet thy Greatness aud Majesty doth not despise us thy poor Creatures; but gives us leave and incourages us to come into thy presence; yea forcibly draws us many times towards

wards thee, and makes us attend to thy kindness in those inestimable blessings thou designest for us. O how much are we indebted to thee for this extraordinary grace and favour! which comforts my heart when I am astonished at thy Greatness; and emboldens me notwithstanding, because thou art great in Goodness and Mercy. I rejoyce to think of the greatness of thy Power to protect and assist me; the greatness of thy Bounty to supply and relieve me; the greatness of thy Wisdom to guide and govern me; and the greatness of thy fatherly compassions to bear with my weaknesses, pardon my follies, pity my miseries, and reward my small services and sufferings for thy sake. O how amiable is this sight, which thou hast now given me of thy Majesty? And there are visible tokens of thy great love to us continually before mine eyes, which are innumerable: especially those in Christ Jesus, the Son of thy love. I ought to love thee with the greatest passion. I cannot but say, and heartily desire; O that I could love thee according to thine excellent Goodness! O that I could love thee according as thou hast loved us! But alas! I am so far from th s heighth of devout affection to thee, that I am sometime ready to sigh in much dejection of spirit and say; O that I did but love

ſo well as my ſelf! ſo well as I do other things! though thou juſtly expecteſt I ſhould love even my Neighbour as my ſelf; from whom I never received ſuch benefits, as I do from thee continually. I am aſhamed of my ſelf; and bluſh to caſt mine eyes towards thee. Thy great Goodneſs only gives me hope, that by thinking of it daily, I ſhall love thee with all my heart, and ſoul, and ſtrength; and my Neighbour as my ſelf. I feel my Soul touched with ardent deſire to be more like thee in doing good. And therefore moſt humbly beſeech thee to preſent thy ſelf continually before me, and to preſerve in my mind a lively ſenſe of thy great charity in Chriſt Jeſus: whereby I may be powerfully moved to

1 *Tim.* 6. 18. put on *bowels of mercy, to be tender-hearted, rich in good works, ready to diſtribute and willing to communicate*, according to the ability which thou haſt given me. I deſire no greater treaſure than abundance of

1 *Cor.* 13. 7. this charity, which *beareth all things, believeth all things, hopeth all things, indureth all things*; diſpoſing me al-

Rom. 14. 19. wayes to *follow after the things which make for peace and things wherewith I may edifie*

edifie others. Inſpire me more and more with this excellent Spirit, which *never faileth:* but after it hath made me happy here, will lead me to a ſtate of perfect love and friendſhip in the other world, together with Chriſt Jeſus. *Bleſſed be God, who hath choſen us in him, that we ſhould be holy and without blame before him in love.* Eph. 1.3,4. Go on, good Lord, to finiſh what is begun; and touch my heart with ſuch a delightful ſenſe of thy Grace to me, that *my love may abound yet more and more in knowledge, and in all judgment; that I may approve things that are excellent; that I may be ſincere and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs which are by Jeſus Chriſt, unto thy praiſe and glory.* Amen. 1 Phil. 9.10. 11.

III.

A Prayer for Meekness.

O Eternal God; who hast all perfections necessarily in thy self, and canst not but be what thou art. We are all poor things, that wholly depend on thee; having no higher perfection than to know and acknowledge thee to be the Author of all good; to praise thee; to bless thee, and humbly devote our selves to thy obedience. I see thy Greatness and Majesty in all thy works of wonder: I acknowledge the Wisdom of thy Government; the Holiness and Goodness of all thy Laws; the Riches of thy Grace in thy precious Promises; thy Faithfulness and Truth in the performance of them; and thy unwearied, long-suffering Kindness in all thy intreaties and beseechings that we would be thine, and do that which we ought to be forward of our selves to do. I can never speak good enough of thy Name, which is exalted far above all praise.

praiſe. But the more I ſpeak of thee, the worſe I make my ſelf; who have ſo little admired, eſteemed, loved and imitated thee; who alone art worthy of all the honour, glory, and ſervice, that I and all Creatures can render to thee. O how marvellous is thy loving kindneſs, which bears with ſuch ſenſeleſs and ungrateful Creatures as we are! But thy kindneſs is more than marvellous; having ſent thy Son to ſeek and to ſave us when we were loſt; and with much clemency and long ſuffering to attend upon us, and wait to be gracious to us, even when we are regardleſs of ſo great love. I had not been now alive, much leſs in the poſſeſſion of ſuch innumerable good things as both Soul and Body are bleſſed withal; if thou hadſt not in much compaſſion paſſed by my folly, and ſtill continued to ſpare me, and not to deal with me in thine anger and heavy diſpleaſure. I moſt heartily thank thee, O Father of mercies, for this thy ſingular indulgence: And offer up myſelf to be conformed unto thee in goodneſs, patience, and long ſuffering towards others. Hold before mine eyes continually the meekneſs and gentleneſs of Chriſt Jeſus my Lord; that admiring the calm and quiet diſpoſition of his Spirit, I may learn of him to *ſhew all meekneſs unto all men.* *Tit.* 2. 3.

For which end I desire to encrease and grow continually in the Humility and Charity, of which he hath also given us so rare an example. That remembring the weakness of my own Nature, and thy most tender forbearing mercy towards me, I may be the more disposed to bear with the infirmities of my Neighbours; and *not be easily provoked, nor behave my self unseemly: But out of a good conversation shew forth my works with meekness of wisdom.* And since I am exposed to such a world of temptations, excite me, O Lord, to the greater watchfulness over my spirit: that whatsoever sudden passion may arise there, it may never proceed to rage and fury, much less to brawling and reviling. But defend me through an awful sense of thy gracious presence with me, from grieving thy holy Spirit; by any *bitterness, or wrath, or anger, or clamour, or evil speaking, and malice.* And fill me so with all the fruits of the Spirit, with *love, joy, peace, long-suffering, gentleness, goodness, temperance and faith*, that I may be an honour to my Religion: and find rest to my soul at present, and at last enter into the eternal

1 *Cor.* 13.5.

James 3.13.

Ephes. 5.31.

nal rest and refreshment prepared for thy people, through Christ Jesus. *Amen.*

IV.

A Prayer for Patience.

O Father of Mercies, and God of all Comforts; who to all thy other benefits wherewith thou continually loadest us, hast bestowed upon us the Gospel of thy Grace: that we *through patience and comfort of the holy Scriptures might have hope.* Rom. 15. 4.

Accept of the humble and thankful acknowledgements which I make to thy divine Goodness, for this riches of mercy in Christ Jesus: who was pleased for our sake to humble himself to the death, even the death of the Cross; and with great patience to suffer the sharpest pains and agonies, with many reproaches and contradictions of sinners. And when he was *oppressed and afflicted*

ed and blasphemed, yet silently endured: being brought
Isai. 53. 7. *as a Lamb to the slaughter, and as a Sheep before the Shearers is dumb, so opened he not his mouth.* I praise and magnifie with all my soul, his wonderful love to us, and his perfect subjection to thee: beseeching thee to fix in my heart such an ardent love to his blessed Memory, and such an high admiration of his glorious example: that I may be inspired thereby with Christian resolution to follow after him in all the paths of humble, meek, and patient vertue. O that I may feel my self pressed by the mighty power of that love, not only to be a
1 Pet. 2. 19. doer of thy will, *but for conscience toward thee my God, to endure grief, suffering wrongfully: and to run with*
Heb. 12. 1, 2. *patience the whole race that is set before us, looking unto Jesus the Author and finisher of our faith; who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.* Preserve in me such a reverence towards thee, *the Father of*
ver. 5. 9. *Spirits*, that I may neither *despise, nor faint under, thy corrections:*

corrections: But though thou bringeſt me into great and ſore troubles, I may ſtill be *in ſubjection to thee, and live, in hope of that immortal glory.* Rom. 5 2,3, 4. *And not only ſo, but I may rejoyce, and glory alſo in tribulations for Chriſts ſake; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not aſhamed.*

And whatſoever the croſs be, which lies in my way to Heaven, O that I may never turn aſide, in the leaſt, from thee to avoid it: but take it up willingly, and bear it as long as thou pleaſeſt; without murmuring or repining, and with ſome courage and chearfulneſs of ſpirit. And as for the common miſeries of this life, endue my ſpirit with ſuch principles of wiſdom, and help me to preſerve it in ſuch innocence, clearneſs aud integrity, that it may be able to ſuſtain my infirmity; and whatſoever ſickneſſes, or pains, or other bodily calamities befall me, I may receive them and bear them with an equal and conſtant mind: knowing that as *we receive good from thy hand,* we ought in reaſon *to receive evil; and in every thing to give thanks,* Job 2. 10. 1 Theſſ. 5. 18.

which is thy will concerning us in Christ Jesus.

O blessed Lord, lead me whither thou pleaseſt, I will follow thee without complaint. I ſubmit to thy Orders; I reverence thy Wiſdom; I truſt my ſelf with thy Goodneſs; I depend upon thy Almighty power; I rely on thy Promiſes: beſeeching thee to ſupport me, till *Patience having its perfect work in me, I may be perfect, and intire, wanting nothing.* I know the time is but ſhort, and that thou haſt prepared long joyes to recompenſe our momentany ſorrows; help me therefore alwayes *to poſſeſs my ſoul in patience* at preſent, (giving thanks for the *hope we have as an anchor of the ſoul both ſure and ſtedfaſt*) that ſo I may at laſt, *after I have done thy will,* O God, *inherit the promiſe.* Amen, Amen.

James 1. 4.

Luke 21. 19.

Heb. 6. 19.

10. 36.

V. For

V.

For Love to this Holy Communion.

O Blessed Lord, who to all other acts of Grace and Mercy, which surpass all our thoughts; hast been pleased to add this great kindness of instituting and ordaining Holy Mysteries, as pledges of thy love, and for a continual remembrance of thy death and passion, till thy glorious appearing: I praise and magnifie thy wondrous Goodness; I acknowledge the Wisdom of thy love; I thank thee for thy most tender care of our salvation; and rejoyce in the power & Majesty which thou hast at the right hand of the Father, as the reward of thy humble obedience unto the death. I resolve, O Lord of life and glory, to follow thee in that obedience; and here submit my self again most willingly to all thy holy Commands: beseeching thee to inspire me with such

ſuch a love to every one of them, that I may cleave unto them as my life and happineſs. And ſince I have felt ſo often the power of thy Love at that holy Feaſt which thou haſt appointed, uniting my heart unto thee, exciting my obedience, and filling me with hope and heavenly joy in thee: O that I may be ſtrongly inclined to do this for ever in honour of thee, and thankful remembrance of thy exceeding great charity in laying down thy life for us.

John 15.14. Thou haſt ſaid, *Ye are my Friends, if ye do whatſoever I command you.* My heart ſaith unto thee, whatſoever thou commandeſt, Lord, will I do. Only diſpoſe me, I beſeech thee, to delight to do thy will, O Lord: and eſpecially to commemorate thy dying Love with the moſt chearful devotion of a grateful heart. I am aſhamed to remember ſuch a Friend with cold, and dull, and liſtleſs affections; and therefore moſt earneſtly deſire thee alwayes to repreſent thy loving kindneſs ſo lively to me, that I may feel my ſpirit moved to ſuch hearty acknowledgments of it, as may make me offer up continually my ſoul and body, with the moſt ardent love to thy ſervice. May it pleaſe thee to poſſeſs my mind with ſuch a conſtant ſenſe of my deep obligations to thee; that

I may gladly receive all occasions to shew forth thy praise, and profess my self thy Servant, and renew my vows, and give thee thanks for all thy benefits, and glory in the assured hope I have of thy Grace and mercy to eternal life. And O that the rest of my time in this world may pass away in purity, righteousness, charity, and godlinesse: and that I may make a great increase in these and all other Christian vertues, by every new remembrance of thee; till I have perfected holiness in thy fear. That so I may feel my self to be thy Friend; and rejoyce more and more in an humble confidence that thou wilt never leave me nor forsake me: but in the end conduct me to feast with thee in the joyes of everlasting love. *Amen.*

VI.

A Prayer for Faith in God.

O Eternal God; the Sovereign of the World; the perfection of Beauty, the full and satisfying Good, the joy of all those that know thee and have hope in thee, who art alwaythe same, and canst be nothing but what thou art, the infinitely wise, just and gracious: I cast down my self before thee in an humble sense, that I am beyond all expression beholden to thee. I received my very being from thee, with all the comforts belonging to it; and thou hast maintained and protected me in the enjoyment of them many years, even when I little thought of thy infinite bounty. Thou hast borne with my follies with great patience, and not only expected but invited and beseeched my return to the obedience I owe thee. O how marvellous is thy love in Christ Jesus, whom thou hast sent on this message to wretched

sinners?

sinners? How many tokens and pledges have I received of thy Grace? And what treasures of joy do I find laid up in thy great and precious Promises? I can do no less than make an oblation of my self, with an heart full of love & thankfulness to thee for the benefits thou hast already bestowed on me, and possessed with an entire trust & confidence in thee, for what thou shalt see good for me hereafter. I doubt not, O Lord, of thy merciful care and providence over me, of whose tender love I have had so great and long experience. I depend upon thy Word on which thou hast caused me to hope; that thou wilt *never leave me nor forsake me*, but *all things shall work together for good to those that love thee.* I stay my self upon thy Almighty power, without which nothing can come to pass: and commit my self to thy unerring Wisdom, which disposes all things with the most excellent reason; and by the crossest ways can conduct me to happiness. I put my self wholly into thy hands, with an humble faith in thy infinite mercies, trusting thee both with soul and body for ever. I wait on thee for thy gracious assistance to enable me faithfully to discharge my duty in every condition of life; that so when

Heb. 13. 5.

Rom. 8. 28.

when I leave the world I may be able to commend my spirit into thy hands, as my Saviour did, hoping for a blessed resurrection of my body, and that my soul shall enter into rest and peace, and at last receive a Crown of life. O that I may feel the power of this Faith sweetly composing and quieting my spirit in all events; that I may *never be afraid of evil tidings; but my heart may be fixed trusting in thee, O Lord.*

Psal 112. 7.

Dispel all inordinate care and solicitude of mind for the things of this life: and settle in me such a firm perswasion that *thou art a Sun and a Shield, and wilt give grace and glory, and withold no good thing from them that walk uprightly*, that *my soul may dwell at ease*, and I may never be distracted nor confused in my thoughts: but do my duty towards thee, with evenness, and constancy, and chearfulness of heart. Preserve me, O Lord, that I may never *trust in robbery*, or any unjust and unlawful courses; nor *if riches increase ever set my heart upon them.* Bear me up by thy Almighty love; that in the worst

84.11.

25.13.

Psal. 62.10.

worſt of times, I may *reſt in thee, and wait patiently for thee; and never fret my ſelf in any wiſe to do evil.* 37. 7, 8.
Thou haſt been my help, therefore I will ſtill make thee my refuge, and *in the ſhadow of thy wings will I rejoyce.* 63, 7.
My ſoul waiteth for the Lord; *he is my help and my Shield.* 33. 20.
My heart ſhall rejoyce in him: becauſe I have truſted in his holy Name. 21, 22.
Let thy mercy, O Lord, be upon me according as I hope in thee. *And keep me in perfect peace, whoſe mind is ſtayed on thee: becauſe I have truſted in thee.* Amen. Iſai. 26. 3.

VII. *A*

VII.

A Prayer for Resignation *to Gods will, and perfect* Contentment *of mind.*

O Lord; the Almighty Creator of the World, the most wise Governour of all things which thou hast made, and our most gracious and loving Father in the Lord Jesus, by whom thou hast abundantly declared thy good will to sinners, being desirous not only to receive them again into thy favour, but to bestow greater blessings on them than they could have challenged from thee, if they had remain'd in innocence and never offended thee. Thou designest us to no less happiness than eternal life; and hast laid the strongest obligations on us to mind our own welfare, having made our happiness so sure, that if we love our selves and will attend at all to our own good and satisfaction

faction we cannot be miserable. I acknowledge, O Lord, with all thankfulness this thy tender mercy, in ordering all things so by thy son Jesus, that we cannot without the greatest negligence and inconsideration, & without a manifest force and contradiction to our own understanding, ruine and undo our immortal Souls. How much do I owe thee that thou hast been pleased to call me to the knowledge of thy Grace? that thou hast invited me by such precious Promises; drawn me so often and so powerfully by the motions of thy holy Spirit; and marvellously disposed and provoked me by many happy providences, only to do my self good, and seek my own eternal felicity. I see, O Lord, the strangeness and unusualness of thy Love: and am ashamed of my own backwardness and untowardness of spirit; that after all this I have so little mind to be happy, and am no more serious about that which so infinitely concerns me, and by thy Grace is made so easie to me. Be still so gracious, I most humbly beseech thee, as to touch my heart with such a lively sense of thy wonderful Goodness, as may perfectly subdue me to thy love and obedience; and make me absolutely surrender both soul and body to thee. of whose care and kindness I am so abundantly assured. O that I may

know

know more feelingly what a
Psal 115.15. satisfaction it is, to be *bless-*
ed of the Lord, which made
heaven and earth; to wait for thy salvation
in Christ Jesus; to have thy holy Spirit for
my Guide and Comforter; to be secure of
thy good providence here, and to live in
hope of immortal glory hereafter.
Strengthen me with might by
Ephes. 3 *thy Spirit in the inner man,*
that I may be able to compre-
hend what is the breadth, and length, and
depth, and height, and to know the love of
Christ which passeth knowledge, till I be fil-
led with all the fulness of thee, my God. That
being full of divine Wisdom and Know-
ledge, full of Faith, and Love, and Hope,
and all the fruits of Righteousness; there
may be no room for any trouble or disquiet
in my heart: but with an equal mind and
resigned will I may pass through all the
changes and chances of this mortal life. I
have frequently offered up and devoted my
self unto thee; and here again I renew the
surrender, delivering up soul and body in-
tirely to do and suffer thy holy will & plea-
sure. O preserve in my mind such an high
esteem of thy infinite Wisdom and Good-
ness, that I may ever chearfully commit my
self and all I have into thy hands, to be
disposed

diſpoſed, of as thou judgeſt moſt meet and convenient. And whatſoever thou art pleaſed to order for my portion, Lord help me to be perfectly contented and well pleaſed with it, believing it to be the reſult of thine infinite Underſtanding, and of thy Fatherly care and tender mercy; and looking at thoſe unſeen enjoyments to which thou knoweſt beſt by what wayes to conduct and lead me, all the time of my ſojourning here in this World. Lift up my thoughts ſtill higher and higher towards that holy place where the Lord Jeſus is inthroned. Fix my mind ſtedfaſtly on that bliſs, which he is gone to prepare for us; that I may feel it drawing my heart after him to follow his great example, and not only ſatisfying me in all conditions of life: but filling me with joy in believing, with joy unſpeakable and full of glory. Unto thee, O Lord Jeſus, I commend my ſelf. I truſt thee with my health, my eſtate, my friends and all I have. Allot what thou pleaſeſt for us. Let it be unto us according to thy will. Not our will, but thy will be done. *Amen.*

VIII.

A Prayer for absolute Obedience *to God.*

O Most blessed God, the Fountain of all being and happiness; who canst as well not be, as not be the most excellent. The highest of our thoughts & conceptions fall infinitely below the greatness of thy perfections: But that little which we know of thee is the greatest satisfaction of our mind and understanding; and when we chuse thee our wills are satisfied, and we cannot will any thing else but alwayes to make this choice to be governed by thy counsel, to be ruled by thy will, and to commit our selves to thy omnipotent Goodness. When we fear thee, and love thee, and trust our selves with thee, and intirely depend upon thee, and rejoyce in thy mercies; all our affections are contented, and there is no trouble nor disquiet in our heart. All that we are is

happy

happy in thee: our bodies are better as well as our ſpirits when we chearfully obey thee. Yea, the croſſes and afflictions of this life turn to our profit, by the union of our wills with thine, and our ſtedfaſt adherence to thee. There is nothing that we can wiſh for more, than that we may alwayes continue as our bleſſed Lord and Maſter did, in a conſtant love and abſolute obedience to thee in all things. For thy will is the perfect rule of righteouſneſs, being guided by the greateſt reaſon and judgment; and the whole world declares it to be ſo ready to do good, that we cannot ſuſpect the goodneſs of any of thy Commands. We muſt needs confeſs whatſoever befals us, that thy ſervice is perfect freedom; and the labours of Religion are the greateſt pleaſures; and our denial of our ſelves for thy ſake is our gain and advantage; and our doing good to others, is doing our ſelves good; and our abſolute reſignation to thee, is the eaſe, the peace and the reſt of our ſpirits. I hope, O Lord, that having ſo much reaſon to cleave unto thee, I ſhall never be ſo miſerable as to forſake thee: but that my own ſenſe and feeling, my frequent profeſſions and proteſtations, my holy vows and reſolutions, all the experience I have had of thy Goodneſs, and the many repeated tokens

and

and pledges of thy Grace and favour, will for ever tye me to thee and make me wholly thine. Pour down upon me a more abundant portion of thy holy Spirit, that may make my thoughts more fixed upon heavenly things, my intentions more single and pure, my desires fewer and more reasonable, my hopes more spiritual and divine, the rest of my passions more subject and useful to me, and my whole conversation here in this world more sober, righteous and godly; such as becomes one who hath such excellent precepts, such precious promises; such noble hopes, and seeks, by patient continuance in well doing, for glory, honour and immortality. Indue me with such honesty and uprightness of heart, and with such resolution and constancy of spirit, that no temptation I meet withal in this life, may prevail with me to start aside from thy holy Commands. For which end possess me with a lively sense of better things; that I may not judge it necessary to my happiness to be rich, or great, or honourable, or enjoy all the pleasures and delights of the flesh: But I may feel my self so happy in the knowledge and love of thee, in likeness to thee, and full expectation of that blessed state to which thy Almighty Goodness can prefer me, and thou

hast

haſt promiſed, who art the faithful and true, one day to dignifie thy ſervants withal, that life it ſelf may not be ſo dear unto me, as the doing of thy will reveiled in Chriſt Jeſus. I ſee the glory to which he is advanced by taking upon him the form of a ſervant, and becoming obedient unto death, even the death of the Croſs. And I moſt heartily thank thee for making me *partaker of the heavenly calling*, to follow after him and tread in his ſteps: beſeeching thee to enable me to walk worthy of thee who haſt called me to thy Kingdom and Glory, *conſidering the Apoſtle and High-Prieſt of our profeſſion Chriſt Jeſus, who was faithful to thee that appointed him over thy houſe and family.* That doing my duty impartially towards thee and towards all men, I may at laſt hear that comfortable voice, *Well done; good and faithful ſervant; enter thou into the joy of thy Lord* Amen.

Heb. 3. 1.

Matth. 25. 21.

IX.

A Prayer for an heart to forgive our Enemies.

O Eternal God, in whom we live, and move, and have our being, and from whose bounty we receive continually innumerable blessings; the smallest of which we are unworthy of. All thy Creatures tell us how good thou art, and call upon us to admire thee, to praise thee, to love and serve thee, with all our heart, and soul, and strength. Thou hast made abundance of them more particularly to serve us, and minister to our necessities: And they are all obedient to thy Word, and keep in the order and place wherein thou hast set them. We are the only disorderly Creatures, who have wantonly misused that liberty thou hast given us, and set up our wills above thine, who art the Lord of Heaven and Earth.

And

And yet, so infinite is thy mercy, thou hast not chastised our presumption as it deserved; but in much compassion sent thy dear Son, with the declaration of greater kindness to us than ever. *Herein thou hast commended thy love towards us, that while we were yet sinners, Christ died for us*; and not only reconciled us when we were enemies: but purchased for us the blessing of Friends, and Children, and Heirs of thy love. O the heighth of thy merciful kindness towards us! O the exceeding riches of thy Grace, wherein thou hast abounded towards us in Christ Jesus! I most thankfully acknowledge it, I rejoyce in thy love which hath passed by so many offences: and desire to have such a lasting remembrance of it in my heart, as may bow my will to thy obedience; and constrain me to imitate thy great charity, in all the actions of love to thee, and to all men. It is the perfection of our Nature to be made like unto thee, in Wisdom and Goodness. And therefore I most heartily profess my self a Disciple of the ever blessed Jesus; and think it the greatest honour to follow him, the Wisdom and love of thee our heavenly Father: who mercifully healed one, that came to appre-

Rom. 5. 8.

hend him; and prayed for his murtherers; and *when he was reviled, re-*
1 Pet. 2.23. *viled not again; when he suf-*
fered, did not threaten; but committed himself to him that judgeth righteously. O that I may feel the power of his love so possessing my heart, that no enemies, persecutors, slanderers, revilers or injurious persons, may be ever able to conquer my love towards them. But I may still bear a kind and tender heart to the most enraged and provoking spirits: *blessing those that curse me; praying for those who despitefully use me*; returning courtesies for affronts and injuries; bewailing their sins, pitying their miseries, and *endeavouring to overcome evil with good.* Endue me with such a wise, considering, and sober spirit, that I may ever prefer the example of my Lord and Master before all the customes and fashions of this world: enduring the mockeries, the shame and the contempt which may be cast upon me, for the following his forgiveness and patience. Let nothing move me from my constant affection to his holy life; nor any power or opportunity that is put into my hand,
1 Pet. 3. 9. tempt me to avenge my self, and *to render evil for evil,*
or

or railing for railing : but contrariwise blessing, knowing that I am thereunto called, that I should inherit a blessing. And do thou, O God, to whom vengeance belongeth, pardon also and forgive those, by whom I suffer wrongfully. Deal not with them according to their sins, nor reward them according to their iniquities: But spare them, good Lord, spare them; and in the multitude of thy mercies pass by their offences, and deny them not the grace of repentance. That they may at last submit unto our Saviour, ceasing to do evil and learning to do well; and we may all together be monuments of thy mercy, and great examples of Christian virtue; and after we have passed our dayes in peace and concord here, live together in eternal love and friendship, with our Lord Jesus: To whom be glory, both now and for ever, *Amen.*

X.

A Prayer for Brotherly Kindness.

O God, who art good and who dost good; and hast loved us, the children of men, so much as not to think thine only begotten Son too great a gift to bestow upon us: in whom thou designest us the greatest happiness, having shown us the way to the most pleasant life here, and to eternal joyes when we leave the world: I thank thee, with all my soul, for thy abundant Grace, and particularly that we are *taught of thee our God to love one another.* I rejoyce in the beginnings of that heavenly life, which I feel in my heart; and that I have tasted any of the *consolation that is in Christ, of the comfort of love, of the fellowship*

1 *Thess.* 4.9.

Phil. 2. 1,2.

lowship of the Spirit, and have any bowels, any mercies and commiseration of others. It is the earnest desire of my soul that thy love may be perfected in me; that I may *know thou dwellest in me, and I in thee, because thou hast given me of thy Spirit.* Possess me, O Lord, with such a full sense of thy infinite charity towards us, that it may enlarge more and more the straitness and narrowness of my spirit, and make room for all mankind in my hearty affection, and I may desire, and seek, and delight in their welfare and happiness. And especially endue me with a most ardent Charity towards all Christian people; that I may love them as my Brethren, and as Heirs together of the Grace of life in Christ Jesus. And seeing thou hast been pleased to love us so freely and undeservedly, so abundantly and with such an everlasting kindness; inspire me, I beseech thee, with the like disposition, that I may *love my Brethren with a pure heart fervently.* *And the Lord make me to encrease and abound in love towards them and towards all men*; and to persevere and continue, not-

1 *John* 4.13.

1 *Pet.* 1.22.

1 *Thess.* 3. 12, 13.

withstanding all discouragements or ill requitals, *to serve them in love. To the end my heart may be established unblameable in holiness before thee our Father, at the coming of our Lord Jesus Christ with all his Saints.* Blessed be thy Divine Goodness, which hath shown to us this most *excellent way*; and disposed me to like it, and love it, and walk in it. O incline my heart to *covet earnestly* to excell in this, to be a chearful *follower of thee my God*, any still *to walk in love, as Christ also hath loved us, and given himself for us, an Offering and a Sacrifice to thee for a sweet smelling savour.* Free me perfectly from all ill will, from envy, from self-seeking, from anger, from evil speaking, and all malice; that I may adorn the Gospel of our Lord Jesus by living in peace, and as *I have opportunity doing good unto all men, especially unto them who are of the houshold of faith.* And O that all Christian people may be *like minded, having the same love, being of one accord and of one mind; that nothing may be*

Gal. 5. 13.

Ephes. 5. 1. 2.

Gal. 6. 10.

Phil. 2. 2, 3, 4. 5.

done

done through strife or vain glory; and there may be no schism in the body of Christ, but the members may have the same care one of another; and in lowliness of mind each may esteem others better than themselves, not looking every man on his own things, but every man also on the things of others. O that this mind may be in us all, which was also in Christ Jesus: that we may have compassion one of another, love as Brethren, be pitiful, and courteous, endeavouring to keep the unity of the Spirit in the bond of peace. And the God of love and peace be with us all. *Amen.*

1 Cor. 12. 25.

1 Pet. 3. 8.

Ephes. 4. 3.

XI.

A Prayer for Courage in the profession of Christianity.

O Lord of Heaven and Earth, who art every where the rest and peace, the refuge and security, the strength, help and salvation of all those who repose an holy trust and confidence in thee: for nothing, not death it self, can separate them from thee. I adore thy infinite love, which hath assumed our nature to such a nearness to thy own, and raised the Lord Jesus from the dead, and given him glory at thy right hand; that all his faithful followers might rest assured of thy eternal care of them, and that they *shall never perish, but have everlasting life.* Blessed, blessed be thy Name for this glad tidings of great joy which raises our spirits above this world, and places them

John 3. 16.

them in quietness and safety amidst all the troubles and dangers of this life. I stand infinitely indebted to thee for this revelation thou hast made of thy good will to us in Christ Jesus, and for the glorious example that he hath set us: who *before Pontius Pilate witnessed a good confession*, and sealed thy truth with his blood, knowing that his *flesh should rest in hope, and that thou wouldst not suffer thy holy one to see corruption.* O that I may feel my self enlivened with the same spirit which was in our Head, *The Captain of our Salvation, made perfect through sufferings*, being *faithful to him to the very death*, and not doubting I shall receive *a crown of life.* It is but reason that I should part with all I have for him, and his righteousness; who hath made himself so freely a Sacrifice of inestimable value and efficacy for us sinners. O that I could do that chearfully, which I am bound to do in duty; being *strengthened with all might according to his glorious power, unto all patience and long-suffering with*

1 Tim. 6. 13.

Acts 2. 26.

Heb. 2. 10.

Revel. 2. 10.

Colos. 1. 11. 12.

joy-

joyfulness; giving thanks to thee who hast made us meet to be partakers of the inheritance of the Saints in light.

2 Tim. 2. 11, 12. *It is a faithful saying, I know, that if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he will also deny us.* Defend me, O God, from so foul a wickedness, as the thought of denying my Lord and Master, and his holy Truth: but

1 Pet. 1. 5. 7. *keep me by thy power through faith unto salvation; that the trial of my faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise, and honour and glory at the appearing of Jesus Christ.* Settle, confirm and strengthen me in the Christian faith; that a stedfast belief of thy precious Promises, a lively hope in thee through the resurrection of the Lord Jesus, may not only bear me up with constancy and patience, under shame, reproaches, loss of liberty and goods: but inspire me with courage and undaunted resolution in all dangers, even in death it self. Fill and greaten my mind with such a powerful sense of those immortal joyes, that nothing may appear so dreadful here as to terrifie

terrifie me from my duty, or turn me aside from the paths of righteousness, charity, truth and piety: but *suffering according to thy will, O God, I may commit the keeping of my Soul to thee in well doing as unto a faithful Creator.* And endue me, I beseech thee, with such a perfect love to my Lord and Master Christ Jesus as may cast out all base fear of suffering. Fortifie my heart with such a zealous affection to his Religion, that I may not be *terrified by any adversaries, nor afraid of their threats, neither be troubled: but sanctifie thee, the Lord God in my heart, not fearing those that can kill the body, but thee who canst destroy both soul and body in hell.*

1 *Pet.* 4. 19.

1 *John* 4. 18.

Phil. 1. 28.

1 *Pet.* 3. 14. 15.

Mat. 10. 28.

Regard, O Lord, the supplications of thy Servant, who here hath made an oblation of himself wholly unto thee. And endue me with Christian prudence as well as courage; that I may be both as wise as a Serpent, and as innocent as a Dove; and never dishonour my Religion either by rashness or by cowardise: but with a discreet zeal cleave unto truth.

truth and righteousness, saying boldly, *The Lord is my helper, and I will not fear what man shall do unto me.* In God have I put my trust, therefore shall I never be confounded. *Amen.*

Heb. 13. 6.

XII.

A Prayer for a low esteem of all worldly things.

O Eternal God, the King of Kings and the Lord of Lords; who madest the Heaven and the Earth and all contained therein, by thy Almighty word, and *before whom all Nations are as nothing, less than nothing and vanity.* How mean then and despicable should that little portion of this earth which we enjoy seem in our eyes, compared with thy love and favour who art the absolute Soveraign Lord of all, and canst make

Isai. 40. 17.

make thy servants as happy as thou pleasest. To that very love we owe whatsoever we have in it, and there is nothing we can hope for, but from the same bounty; which we ought therefore to admire, and praise, and love, and cleave unto above all things which we receive from thence. Our daily experience teaches us the weakness and uncertainty of all our earthly possessions; and that we our selves *are strangers before thee and sojourners, as were all our Fathers; our dayes on the earth being as a shadow, and there is none abiding. All flesh is grass, and all the goodness thereof is as the flower of the field. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth; surely every man is vanity. Thou only hast immortality. With thee is the fountain of life.* And therefore, *Lord what wait I for? my hope is in thee: whose word abideth for ever*; and hath made us a promise of immortal life, with thy self. O possess my heart with a full belief of thy holy

1 Chron. 29. 15.

Isai. 40. 6.

Psal. 39. 11.

1 Tim. 6. 16.

Psal. 36. 9.

39. 7.

holy word, aud fix my thoughts and affections upon those eternal goods, which Christ Jesus, hath already entred into the possession of. *Incline my*
Psal. 119. 36 *heart unto thy testimonies, and*
37. *not unto covetousness. Turn away mine eyes from beholding vanity: and quicken thou*
72. *me in thy wayes. The Law of thy mouth,* I know, *is better than thousands of gold and silver.* Help me therefore to
Prov. 2. 4. *seek for wisdom as for silver, and to search for her as for hid treasure:* and make me
Wis. 7. 8. 10. alway to *prefer her before*
11. *Scepters and Thrones, and esteem riches nothing in comparison of her; to love her above health and beauty, to chuse to have her instead of light; for the light that comes from her, never goeth out.* And since *thou only gi-*
Prov. 2. 6. *vest wisdom, and out of thy mouth cometh knowledge and understanding: O send her*
Wisd. 9. 10. *out of thy holy Heavens from the throne of thy glory, that being present she may labour with me; that I may know what is pleasing unto thee.* O that

Wisdom

Wisdom may enter into my heart, and knowledge become pleasant unto my soul; that discretion may preserve me and understanding may keep me, to deliver me from the way of the evil man, and to lead me *soberly in my doings.* Let not the splendor of any thing in this world entice me to set my heart too much on wealth and dignities, and the praise of men, whose breath is in their nostrils: much less for any of these to displease thee, by forsaking the wayes of righteousness, mercy and piety; which make us thy friends, and advance us to a Kingdom. But settle in me such an high esteem of thy good will towards me, fill me with such an immoveable love to thee, and fix mine eyes so strongly on the brightness of that immortal Glory, which Christ hath brought to light by his Gospel; that it may obscure the most glittering temptations in this World. and place me out of the reach or out of the danger of them. O make me so wise, as not to *disquiet my self in vain, heaping up riches, and not knowing who shall gather them*: but to lay up treasures in Heaven, being rich in Faith and in good Works; *Laying up* *Prov.* 2. 10. 11. *Psal.* 39. 6.

in

in store for my self a good
1 Tim. 6. 19. *foundation against time to come, that I may lay hold on eternal life.* Amen.

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